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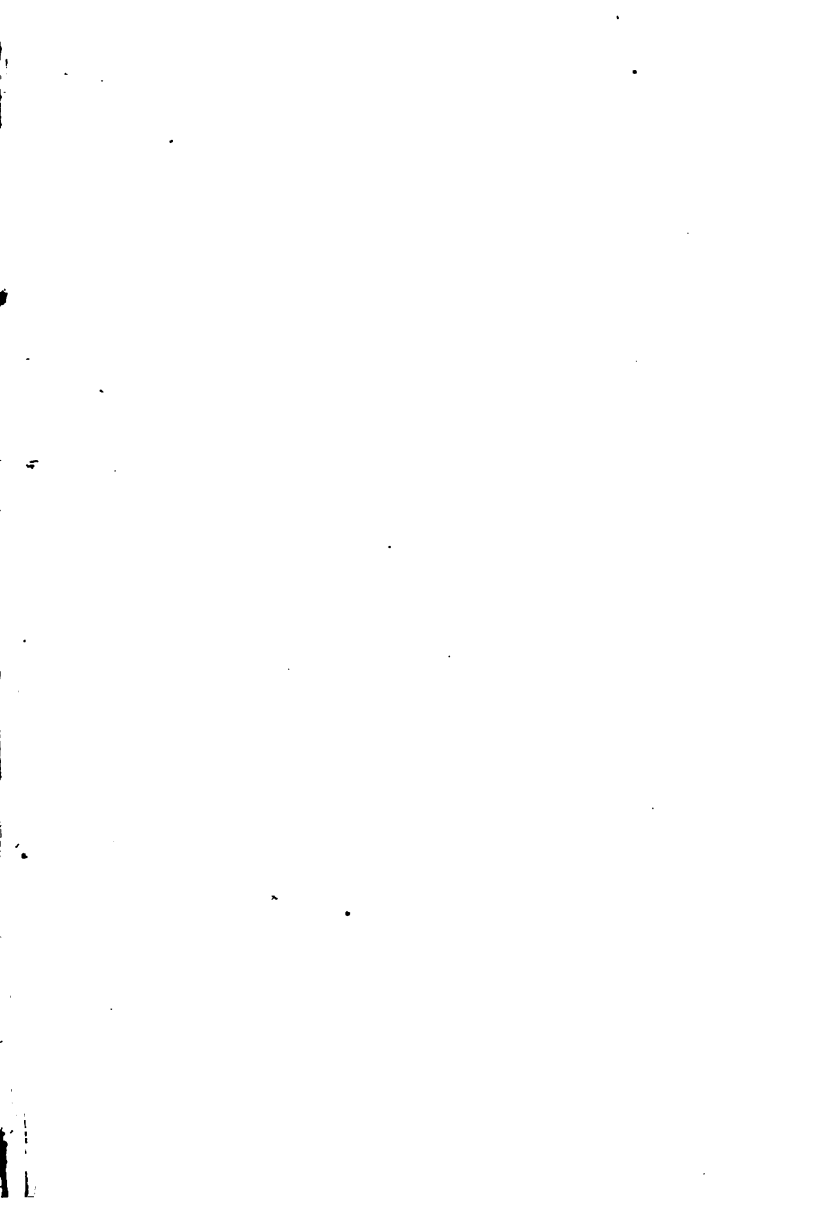
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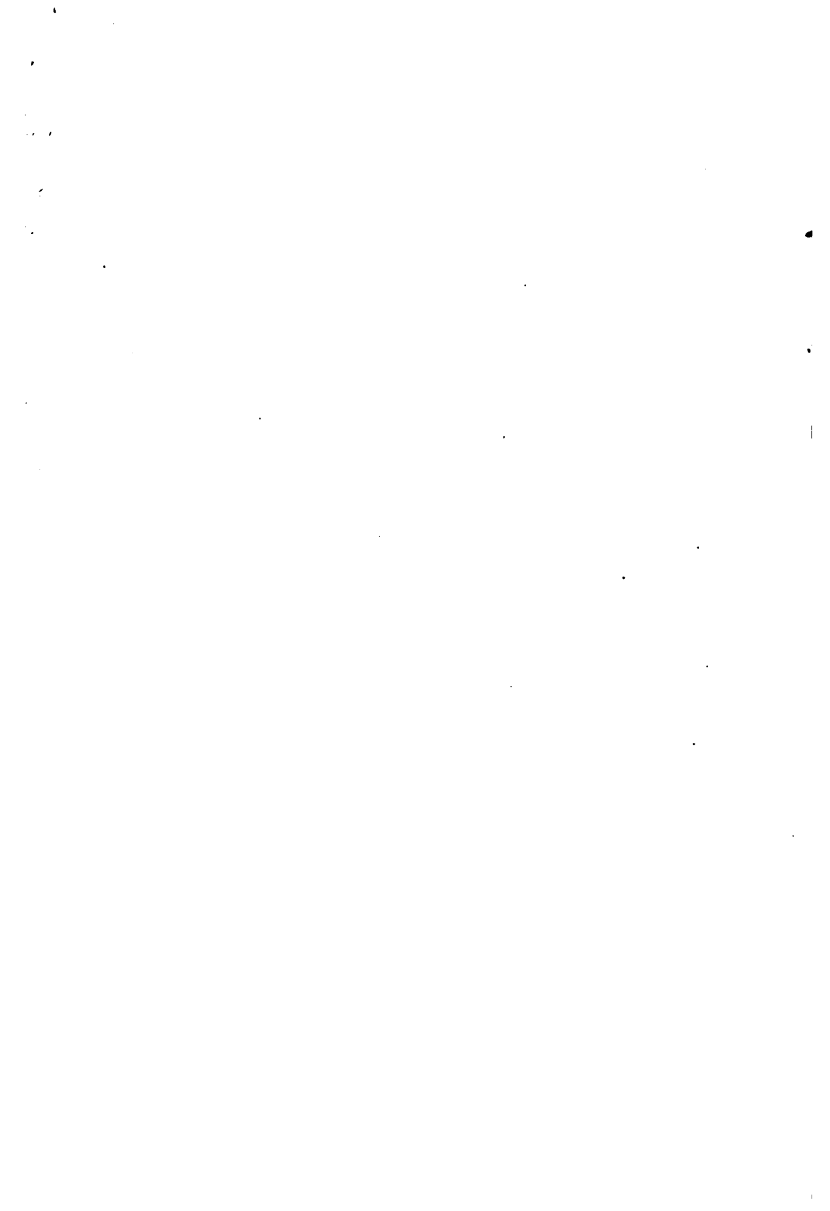
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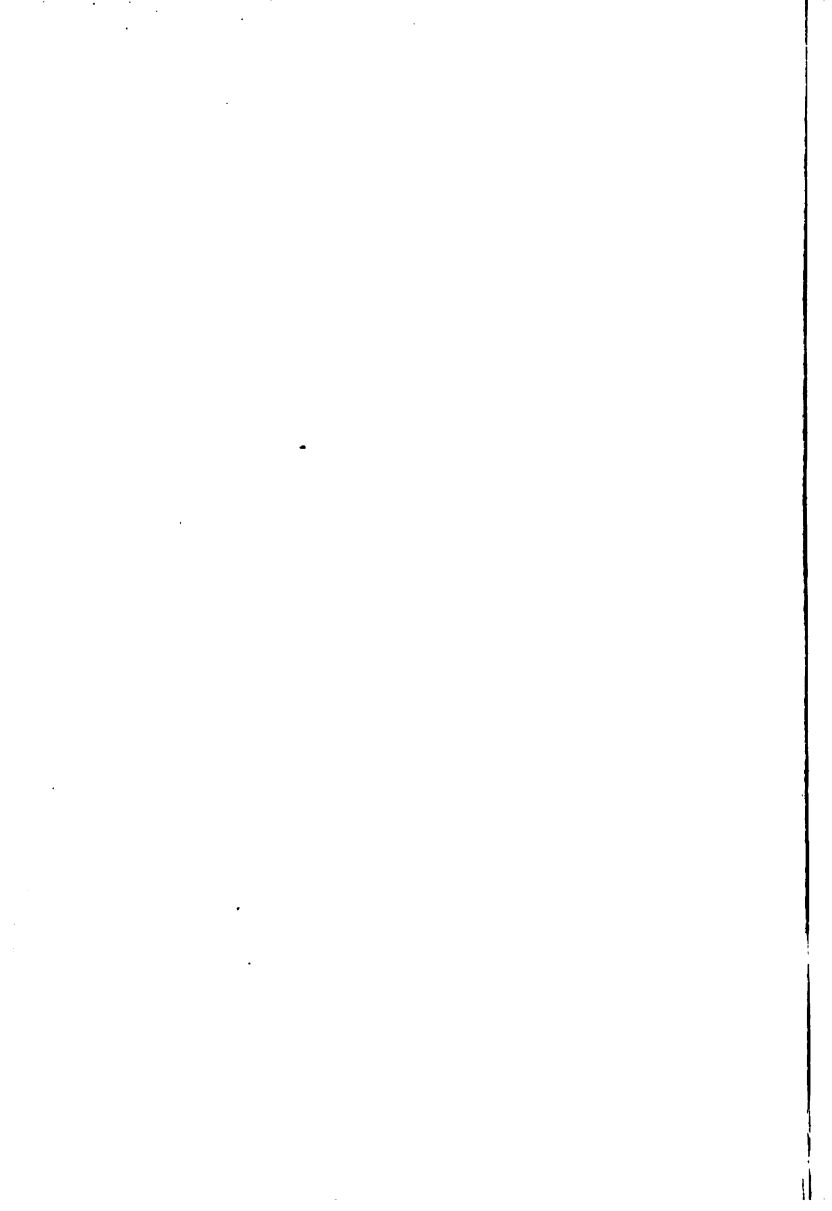
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THE
BIRDS OF ARISTOPHANES.

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INTRODUCTION TO THE BIRDS.

THE BIRDS was exhibited at the city Dionysia in the year 414. It gained only the second prize, Ameipsias being first with THE COMASTAE, Phrynichus third with THE MONOTROPUS. Thus we see that an interval of seven years separates THE BIRDS from Aristophanes' preceding play, THE PEACE; nor, as far as we know, did he write any play during this interval.

A brief review of the course of events in Greece, so as to bring the history up to the spring of 414 and shew the state of Athens at that time, and a sketch of the play itself, will best put us in a position to understand it and to form some judgment about its scope and plan, concerning which the theories propounded are both numerous and conflicting.

The peace concluded in 422 between Athens and Sparta, from which so much was expected, turned out a disappointing one. Mistrust and jealousy continued. There were some who wished for war; especially at Athens Alcibiades, who only waited his opportunity. And, despite of the nominal league, there was indirect war: Athenian troops were opposed to a Spartan garrison in Epidaurus in 419. Athenian troops in 418 fought on the Argive side at Mantinea. The reduction of the Dorian island Melos and the massacre of its inhabitants was not likely to be forgotten by their kinsmen on the mainland. Athenian pride was preparing for herself a heavy retribution, of which Sicily was to be the scene.

Of foreign conquest the Athenians had long ago had ambitious dreams, as we learn from Plutarch's life of Pericles and from other sources. Africa was not too far for them : the great Phœnician city Carthage was ultimately to be theirs. Aristophanes himself, when in *THE KNIGHTS* he bids the sausage-seller "cast his eye to Carthage, speedily to be his own" (v. 174), or speaks of Hyperbolus "asking for a hundred triremes to go against Carthage," is but ridiculing with some comic exaggeration schemes that were actually talked of. And Sicily was a step on the way to Africa, on which Athens had long desired a footing. Vessels had been sent to that island on several occasions, but nothing important had been done. But in 416 there was an opening for interference. Egesta quarrelled with a neighbour town, Selinus. Selinus turned to Syracuse, the chief Dorian town of the island ; Egesta, having been in league with Léontini, a town with which Athens had had some friendly relations, now asked aid of Athens. Athenian envoys were sent to Egesta to see how matters stood, whether the Egesteans could pay for an Athenian force if sent. Deceived by the Egesteans as to their power and wealth, the envoys brought back a report which induced the Athenians immediately to vote sixty ships. Alcibiades was for the expedition ; Nicias opposed it, and, when his opposition and warnings were vain, said that if they would go to Sicily they must have at least one hundred ships and five thousand hoplites. All this or more the people at once voted : they were ready to put all their strength into this attempt, and to hazard all on the throw. We need not criticize the wisdom of the Sicilian expedition : it is easy to blame the folly of what has failed ; but it was within a little of success ; and Thucydides, a sober critic, attributes its failure not so much to a miscalculation at the outset as to shortcomings in the execution from the half-hearted way in which the home government supported those who were fighting for them abroad. Nor was the enthusiasm for the Sicilian expedition quite universal. The democratic party, a great majority, were for it ; and Alcibiades, their present leader, was its life and soul.

Nicias and his followers, the cautious moderate party, were against it. Again, the third party, the thorough oligarchs, formidable though not numerous, were against it, because they were bitterly hostile to Alcibiades, and ready to do anything to bring him into discredit. And they did ultimately succeed in removing him from his command in the Sicilian expedition and from Athens altogether.

The preparations for the expedition had been going on vigorously and were now nearly completed, when a shock was given to Athens by 'one of the most extraordinary events in Grecian history' (Grote). On the morning of May 11th the busts of the god Hermes, which were distributed in great numbers through the streets of Athens, were all found to have been mutilated during the night. The general horror at the sacrilege was beyond what we can imagine; we are not concerned here to explain why, for though the Athenians claimed to be most god-fearing, their religion may seem to us a free-and-easy one, and their manner of speaking of their deities flippant and irreverent. But the fact is certain that there was this general horror, and an indignation against the unknown perpetrators of the outrage. There is now little doubt that the mutilation was a contrivance of the oligarchical clubs (*étraupiai*) to ruin Alcibiades. Pythonicus, one of their agents, denounced him as guilty of a profanation of the Eleusinian mysteries, with some evidence, and as implicated in the mutilation, without evidence and against all probability. These charges he met with a resolute denial, which was temporarily accepted, and he sailed with the fleet for Sicily in July. The setting forth of the fleet for conquest of a new world in the south was a splendid spectacle, and may for a short time have diverted the minds of the Athenians from the gloomy subject of the mutilation. But they soon recurred to it. Investigation went on; evidence was forthcoming; many were accused, condemned, and put to death. New charges, if not of participation in the sacrilege against Hermes, yet of other impiety, were now brought against Alcibiades. The Salaminian galley was sent to order him back to stand a

trial. Being allowed to return in his own vessel, he escaped at Thurii in Italy, and was afterwards received at Sparta, where he betrayed the plans of Athens to her enemies, and advised them with success. When his escape was known he was condemned to death.

Such was the state of things at Athens. The play of *THE BIRDS* was exhibited in the spring of 414, doubtless after the sending of the *Salaminia*, but probably before her return, and almost certainly before Alcibiades' treason could have been known. Indeed, the comedy must have been conceived and virtually finished before either of these last events, if not before the sending of the *Salaminia*, to which there is (in v. 148) a manifest allusion. The general temper at Athens must have been the reverse of cheerful. The affair of the *Hermae*, a yet unsolved enigma to the Athenians, had caused a general gloom. The high hopes with which they had entered on the Sicilian campaign were now somewhat dashed: Alcibiades, who was to be the life of the scheme, if not yet known to be altogether lost to it, was at all events accused and under a cloud, and not likely to escape the machinations of his enemies.

Having reviewed now the events and feelings in the midst of which Aristophanes wrote, let us see what he actually did write, by giving a sketch of his play.

Two Athenians, Peisthetaerus and Euelpides, weary of the troubles of their country, determine to emigrate. Guided by a raven and a jackdaw, they come to Epops the hoopoe. He recommends several snug homes, but all are in some way objectionable. Then it strikes Peisthetaerus that Bird-land itself is the place, they will found a city there. Epops is delighted; the birds are called into council, and, though at first they distrust their natural enemy—man, finally consent to hear the plan, and are convinced of its advantages. A city is to be built; the birds are to recover divine honours. Peisthetaerus is to be the head and contriver; the birds are to work under him. This being settled, Peisthetaerus and Euelpides retire to be properly winged for their task.

In the Parabasis the Bird Chorus give a legendary account of the beginning of the world, proving the antiquity of the birds and their supreme usefulness.

The two friends return winged; a name is fixed on for the city, Cloud-cuckoo-land. Euelpides is then sent to superintend the builders, while Peisthetaerus, with the Chorus and a priest, performs inaugural sacrifices. The fame of the new settlement quickly spreads. A poet, a soothsayer, a geometer, a visiting inspector, a decree-seller, all apply for admission; and are all refused, as being just the kind of persons whom Peisthetaerus emigrated to be rid of. Peisthetaerus then retires to finish the sacrifices.

In a second Parabasis the Chorus again praise bird life, and exult in anticipation of their new honours.

On Peisthetaerus' return a messenger reports the building of a magnificent city, another Babylon, most humorously described. Upon his heels a second messenger reports the intrusion of a deity; it turns out to be Iris, who is scoffed at and sent back to Zeus. Then a herald from mortals brings word of the enthusiasm for the new city: crowds are coming; all would fain be birds; wings will be wanted. Peisthetaerus is equal to the occasion, and gets feathers of all kinds. The first candidate is a youth who has heard that maltreating a father is quite right in bird law. He is set right on this point; fitted out as a cock, and sent to air his pugnacity on his country's foes. Next comes Cinesias, a dithyrambic poet, who wants wings for yet higher flights of song. He is beaten off. Then an informer, who refuses to be converted to an honest trade, and is whipped off. Peisthetaerus and his feathers retire for awhile, and the Chorus, in a short interlude, satirize Cleonymus and Orestes.

On Peisthetaerus' return, Prometheus comes running in to report the alarm of the gods and their approaching embassy: he advises the birds not to bate their claims, but to stand out for recovery of their rightful sovereignty. This embassy (after a short choric interlude) appears. Poseidon, Hercules, and Triballus (a barbarian deity), are the ambassadors. Peisthetaerus demands the restoration of sovereignty to the birds, and

Basilea as wife for himself. Hercules, for whom Peisthetaerus angles through his gluttony, easily gives in. Triballus, who can hardly speak, is made out to do the same; and Poseidon is thus outvoted. They all depart for heaven to arrange particulars and to fetch the bride.

After a third interlude of the Chorus, a messenger reports the approach of bride and bridegroom in splendour, and calls upon the Chorus for a song of welcome. With this Peisthetaerus, birds, and all go out to celebrate the wedding-feast.

And now, after this sketch of the play, what are we to believe of its scope and plan? Has it any one leading aim—political, religious, or otherwise? We can certainly say of Aristophanes' previous plays that they have each a tolerably well defined character and scope. The *ACHARNIANS* opposes the war, *THE KNIGHTS* is against Cleon, *THE CLOUDS* against Socrates, *THE WASPS* against litigiousness, *THE PEACE* is a jubilant welcome to the peace just concluded. If *THE BIRDS* also has such scope, what is it?

About this there has been much controversy among the German critics. Süvern began it by his ingenious essay nearly half a century since. In his view *THE BIRDS* is a kind of allegory to dissuade the Athenians from the Sicilian expedition by exposing its folly. The birds are the Athenians; Cloud-cuckoo-land their visionary empire; the planners of it are certain politicians and orators; Peisthetaerus is Alcibiades with a dash of Gorgias; Euelpides a credulous dupe; Epops, the crested hoopoe, is Lamachus, prominent at the beginning of the Sicilian expedition; the gods are the Lacedaemonians, to be surrounded in the Peloponnese and starved out.

This theory Süvern supported with so much learning and research that it won many adherents; and it is quite possible, and even probable, that some of the resemblances and allusions which Süvern finds are real. But it has now been abandoned by most scholars; for, when looked at as a whole, it will not stand. The Bird-city founded in the play with complete success, a city to which is given all that Aristophanes (as may be plainly proved) thought good, and from which is excluded all

that he thought bad, Meton, litigiousness, dithyrambists, sycophants to wit:—this city cannot be held up by the poet as a warning, and as a folly to be avoided. The audience could never have guessed such a riddle, had the dramatist meant it so; and such riddles were not in his way, for in every other play of Aristophanes the scope and bearing, so far as there is one, is not recondite but perfectly plain.

Nor, indeed, is it likely that Aristophanes would choose this moment for assailing the Sicilian expedition. The enthusiasm for it had been and still was (in spite of the affair of the *Hermæ*) so great that he would hardly run counter to it. He went more or less with the times, or with a considerable party. His views, no doubt, had numerous sympathizers in *THE ACHARNIANS*, *KNIGHTS*, *CLOUDS*, and *WASPS*. In *THE PEACE* he but echoed the general feeling. And now the opponents of the Sicilian scheme were a small party represented by Nicias and the aristocratic party, enemies to this scheme chiefly because enemies to Alcibiades. With these last Aristophanes would not side: his hero, on being charged with a wish for aristocracy (v. 125), declares that he abominates the very name in an individual Aristocrates. Nor would he, though he may have shared in some measure the cautious fears of Nicias, raise his voice uselessly against the expedition which had already gone.

We may then dismiss Süvern's Sicilian allegory. We may omit the theories of some German critics about philosophic lessons, which they may have found possible to extract from Aristophanes, but which it is impossible Aristophanes can have meant to be there. K. O. Müller thinks the play a general satire on Athenian frivolity. Schlegel considered it merely a 'Lustspiel,' full of imagination and the marvellous, with amusing touches at every thing, but with no particular object.

Against this neutral theory, which denies any special object, Köchly contends that the analogy from other plays forces us to believe that Aristophanes sympathizes with those whom he makes victorious, i.e. with Peisthætaerus and the Birds; and thus Köchly is directly opposed to Süvern, who makes them a

warning example of folly. The poet means, in Köchly's view, to recommend a 'new Athens,' despairing of the old; and the type of this he places in the air. It is to be a democracy, but yet to have a head: a Periclean democracy. And the head recommended or hinted at (in spite of his being then under accusation, if not already condemned) is Alcibiades. In evidence of the favour shewn by Aristophanes to Alcibiades even later than this Köchly adduces the verses in *The Frogs* 1431—2, "ye ought not to rear a lion's cub, but, if such be reared, submit to his ways."

Vögelin opposes this view, thinking the scope of *THE BIRDS* to be simply poetical, recurring, in fact, to Schlegel's opinion. Droysen and others agree in the main with Vögelin; and Kock, in the introduction to his edition of the play, sets forth this view fully. There is, however, this important point pressed by Kock, that the play was the outcome of the especial time and circumstances, being definitely meant by Aristophanes for a relief from the gloomy disagreeableness of reality. To the poet, full of sad forebodings about the future of his country and despairing of its regeneration, to emigrate and seek a new home presents itself as the only possible escape. Emigration is the key-note of the play, struck at the very outset. But whither? No city, Greek or barbarian, is better than Athens. No region of peace is there on the earth. Therefore, to the air, to the birds, the happy, peaceable, and free. The idea of a bird-city, being once conceived, is then freely and fantastically developed. It was a relief to the poet in conception, a relief by way of contrast to his audience, that they should be taken out of the sad realities just then around them. "Thus," says Kock, "the relation in which the comedy stands to reality and facts is neither one of contradiction nor agreement. Reality and facts by the feelings they produced called forth the poem, and so far had an influence on it; but the poem is independent of the passions which first started it." Aristophanes, that is to say, moved by the events of the time (the Sicilian expedition among the rest), and in a certain frame of mind, hit on the idea of migration to a Paradise of Birds as a relief to himself and his audience. But, being

once there, he was no longer bound by facts, but developed the idea in full freedom of fancy.

There is surely much truth in this view of the play. It is quite plain that Aristophanes does give full reins to his imagination; and it seems absurd to tie him down and to make him consistently allegorize throughout. Yet this view may be held without disputing many of the resemblances and allusions pointed out by Süvern and others. For in sketching his bird-land, his Utopia, an Athenian poet is sure to take Athens as his basis, excluding the bad and selecting the good. He does, in fact, mould a 'New Athens,' as Köchly terms it. And though doing it for amusement and relief, yet Aristophanes was sure to do it here and there with an idea of playful instruction. And with regard to particular characters—Peisthetaerus (who, whether he be left, as manuscripts write him, Πεισθέταιρος, or be changed, as analogy seems to require, to Πειθέταιρος or Πεισέταιρος, is certainly ὁ πειθων τὸν ἐταῖρον, a Mr Plausible, or 'Winfriend,' as Kennedy calls him) is very like Alcibiades, and several passages (e.g. 638—40, where his character is contrasted with that of Nicias) make this resemblance very pointed. Aristophanes may, therefore, have had Alcibiades in his mind when sketching his hero, though we can hardly agree with Köchly that he meant definitely to recommend as leader of the state one who was just then under such suspicion. But Peisthetaerus is after all a more general character, a character for all times; attended by his amusing squire Euelpides, as Don Quixote by Sancho Panza, whom, as has been long ago pointed out, Euelpides rather resembles. For the other characters it seems waste of time to try and find real counterparts; they may have had them, but possibly the Athenian public would interpret them as variously as the German critics. As there is in this play less of adaptation of the characters to definite originals (according to our view), so there is less of personal ridicule, which result, as some think, is also due to the abridgment of comic liberty by a recent law attributed to one Syracosius. But there were still plenty of subjects for ridicule. Among these were the gods, or at least some of them; and Kennedy points out how much of

the play (550 lines out of 1765) is "occupied with ridicule of the gods and their priesthood, and with details of their humiliation and defeat." One deity may be noticed as escaping here (though caricatured in *THE PEACE*), Hermes, whom, in the face of the late sacrilege on his busts, the poet dared not sneer at; the others are attacked wholesale. Hence Kennedy proposes, as the characteristic of *THE BIRDS*, that "it was meant to be an antidote to the religious fanaticism of Athens at that time." Ingenious as this is, I doubt this religious drift as much as the others. Few hearers of the play or readers would at once be struck with the opposition to the gods, or left with any strong impression against them. The opposition between the birds and the gods, between air and heaven, springs naturally from the idea of the airy commonwealth. And after all, the differences are settled amicably. And if Aristophanes meant to protest against religious terrorism, as shewn lately in the affair of the *Hermae*, surely to abuse generally other deities and spare Hermes was a rather unfair and ineffectual way of making his protest.

In fine, I would neither subscribe to nor propose any theory finding in *THE BIRDS* one consistent political drift and tendency. It is not (as Kock has shewn) half so true, as has been supposed, that all even of Aristophanes' earlier plays are consistent with themselves or with one another. *THE BIRDS* was written by Aristophanes, who was probably in a gloomy frame of mind about Athens, to relieve and amuse his audience. Let us not forget that he wrote mainly to amuse. In working out the details he gave free scope to fancy, but we still find him ridiculing and keeping out of his happy airy realm the very things which he elsewhere abuses. So far he is consistent; otherwise he is 'lege solutus.' Hence the characters are more general, they suit all time. We may find counterparts of *Peisthetærus*, *Euelpides*, and others, in the creations of later writers or among our own friends and acquaintance.

And hence, I suppose, it is that *THE BIRDS* has been probably more read and more often edited and translated than any other play of Aristophanes. Of translators, Frere is in little

danger of being surpassed ; his translation of the Parabasis is most beautiful. Professor Kennedy's translation is of a different kind, more helpful perhaps to the student, and as scholarly as the introduction to the play is learned and interesting. German scholars will find an excellent help in Kock, especially in his introduction.

I subjoin Beer's distribution of the *dramatis personæ* among the three actors :

<i>Protagonistes.</i>	<i>Deuteragonistes.</i>	<i>Tritagonistes.</i>
- PEISTHETAERUS.	- EUELPIDES.	- TROCHILUS.
	- POET.	- HOOPOE.
	- METON.	- PRIEST.
	- DECREE-SELLER.	- SOOTHSAYER.
	- IRIS.	- INSPECTOR.
	- CINESIAS.	- FIRST MESSENGER.
	- PROMETHEUS.	- SECOND MESSENGER.
	- HERCULES.	- HERALD.
		- PARRICIDE.
		- INFORMER.
		- POSEIDON.
		- THIRD MESSENGER.

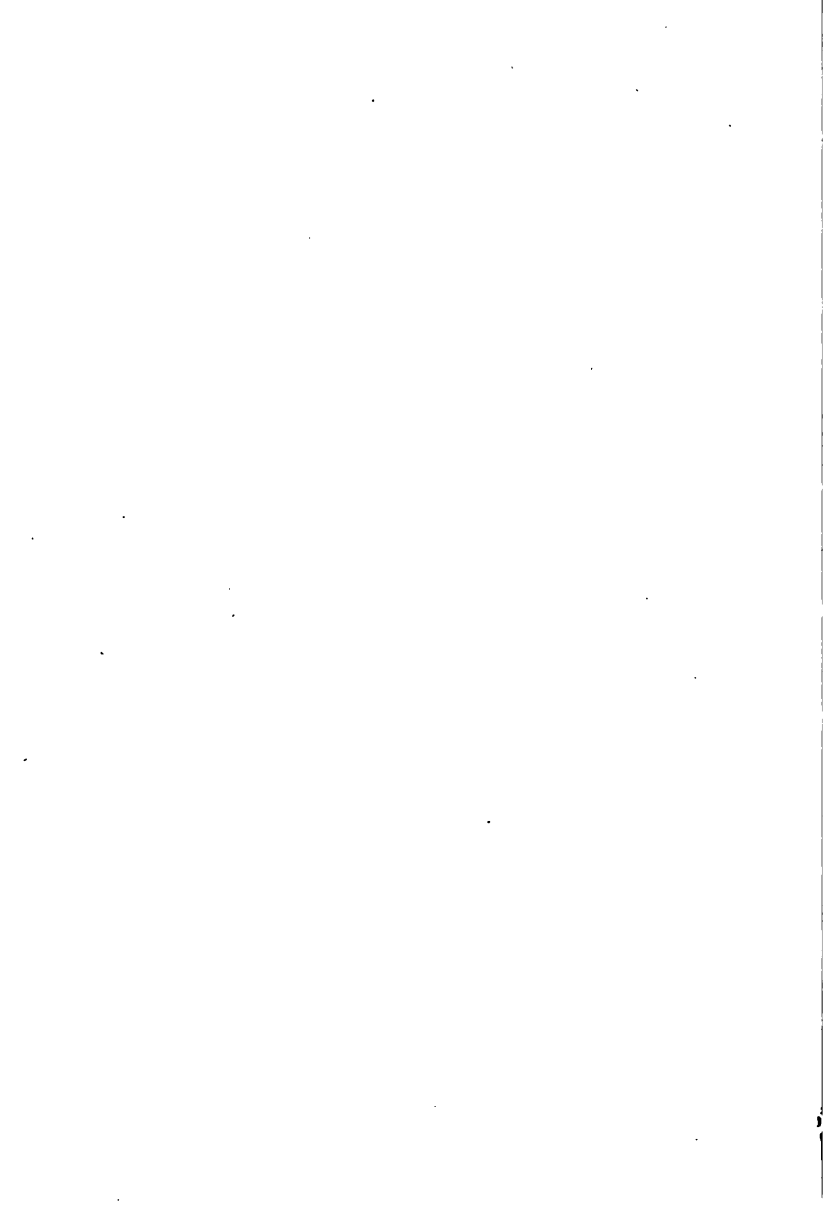


TABLE OF THE READINGS
OF
DINDORF'S AND MEINEKE'S TEXTS.

DINDORF.

11. Δία γ' ἐντεῦθεν
16. τὸν . . ὀρνέων
23. ἧ δ' ἡ
26. μου
32. ὦν οὐκ
35. ἀνεπτόμεσθ' . ἀμφοῖν ποδοῖν
48. ἧ' πέπτατο
76. τότε
78. δεῖ
86. μ' οἴχεται
90. ἀπέπτατο
97. ξένοι
103. κᾷτᾶ σοι ποῦ
106. πτερορρυεῖ τε καῦθις
112. ἦλθετον
118. ἐπεπέτου
127. οἰκοῖτ' ἄν
150. ὅτι ἡ νῆ τοὺς θεοὺς δε
163. ἧ
164. πιθώμεσθ'
168. τίς θρῆνις
172. τί ἂν οὖν ποιῶμεν
180. ὥσπερ εἰποι τις
181-2. ὅτι ἡ . . πόλος
192. διὰ . . χάους
202. ἐμβὰς
212. Ἴτυν
213. ἐλελιζομένην διεροῖς
223, 226. ὦ Ζεῦ . . παρασκευάζεται
236. ἡδομένα

MEINEKE.

- Δί' ἐνγετεῦθεν
om.
τί δ' ; ἡ
μοι
οὐκ ὦν
ἀνεπτόμεθ' . . ἀμφοῖν τοῖν ποδοῖν
ἧ' πέπτετο
δτε
δεῖ τε
μοίχεται
ἀπέπτετο
ξένω
κᾷτα ποῦ σοι
πτερορρυεῖ κᾷτ' αὐθις
ἦλθέτην
ἐπέπτου
οἰκοίτην
ὅτι ἡ ; νῆ τοὺς θεοὺς δετι
ἧ
πιθώμεθ'
τίς ἔστιν
τί οὖν ποιῶμεν
ὥσπερ εἰ λέγοις
om.
om.
ἐσβάς
Ἴτυν
ἐλελιζομένης δ' ἱεροῖς
personas invertit
ἀδομένα

DINDORF.

MEINEKE.

247.	δρνις τε πτεροποίκιλος	δρνις πτερῶν ποικιλός τ'
251.	ποτᾶται	ποτῆται
253.	ἀθροίζομεν	ἀθροτίζομεν
268.	ἀλλὰ χούτοσι	ἀλλ' οὖν οὔτοσι
269.	ταῶς	ταῶς
273.	εικότως	εικότως γε
„	αὐτῷ γ' ἐστὶ	αὐτῷ στί
276.	δριβάτης	ἀβροβάτης
278.	εἰσέπτατο	εἰσέπτετο
285.	ὑπὸ τῶν	ὑπὸ τε
307.	οἶμοι	οἶμαι
342.	κλαυσεῖ	κλαύσει
348.	ρύγχει	ράμφει
360.	πρὸς αὐτόν	πρὸσαντοῦ
361.	πρόσθου	προσδοῦ
362.	εὖ γ' ἀνεῦρες	εὖ γὰρ ἡῦρες
364.	μένειν	μέλλειν
371.	εἰ δὲ	οἶδε
386.	ἀγουσιν ἡμῖν	ἀγουσιν νῆ ΔΓ'
396.	δημόσια	δημοσίᾳ
405.	ἐπὶ τίνα τ' ἐπίνοιαν	τίνα τ' ἐπίνοιαν
416.	δὲ δὴ τίνας λόγους	δὴ τινὰς λόγους
417.	ἀπιστα	ἀπιστ', ἀπιστα
419.	πέποιθέ μοι ξυνῶν	πέποιθ' ἐμοὶ ξύνοικος ὢν τὸ πᾶν
424.	σὰ ταῦτα πάντα	σὰ γὰρ τὰ πάντα ταῦτα
431.	κύρμα τρίμμα	κύρμα τρίμμα
454.	παρορᾶς	παρορᾶτ'
457.	τοῦθ' ὀρᾶς, λέγ'	τοῦθ' οὐρᾶς λέγ'
461.	πρότερον	πρότεροι
464.	ΧΟ. δειπνήσειν	ΕΤ. δειπνήσειν
465.	τι πάλαι	τρίπαλαι
467.	τίνος; ΠΕ. ὑμεῖς	τίνος ἡμεῖς;
480.	οὐκ	ὥς
484.	πρώτον πάντων	πάντων πρότερος
489.	ὑπὸ	ἀπὸ
496.	Ἀλιμουνητάδε	Ἀλιμουνητάδε
501.	προκυλινδεῖσθαι	προκαλινδεῖσθαι
502.	ἐκυλινδοῦμην	ἐκαλινδοῦμην
505.	τότε γ'	τότ' ἂν

DINDORF.

MEINEKE.

- | | | |
|--------|-----------------------------|--------------------------|
| 517. | Euelpidis | Chori |
| 523. | νῦν δ' ἀνδράποδ', ἡλιθίους, | νῦν δ' αὖ μαnās |
| | Μανᾶς | |
| 525. | ὑμᾶς, κᾶν τοῖς ἱεροῖς | ὑμᾶς κᾶν τοῖς ἱεροῖς, |
| 526. | πᾶς τις ἐφ' ὑμῖν | πᾶς τις ἐφ' ὑμῖν δ' |
| 534. | καὶ τρίψαντες | κατατρίψαντες |
| 544. | καὶ κατὰ συντυχίαν | καὶ τινα συντυχίαν |
| 547. | οἰκῆσω | οἰκετεύσω |
| 564. | ἀρμότῃ | ἀρμότῃ |
| 565. | πυροῦς | γυροῦς |
| 567. | θύη τις βοῦν λάρῳ ναστοῦς | θύησι λάρῳ ναστοῦς θύειν |
| „ | μελιτούττας | μελιτούντας |
| 575. | Ἴρω | Ἥρην |
| „ | εἶναι | βῆναι |
| 576. | ΕΠ. ὁ Ζεὺς | Peisthetaero continuat |
| 577-8. | ἦν δ' . . Ὀλύμπῳ | Chori sunt |
| 577. | ὑμᾶς | ἡμᾶς |
| 584. | ὃ γ' Ἀπόλλων | Ἀπόλλων |
| 603. | δώσουσ' | δώσομεν |
| 604. | ὑγιεία | ὑγίει' αὐ |
| 608. | παρὰ τοῦ | παρ' οὗτου |
| 610. | αἰβοῖ ὥς | αἰβοῖ. ὥς δὴ |
| 612. | καὶ πρῶτα μὲν | πρῶτον μὲν γ' |
| 619. | εἰς | ὥς |
| 624. | τι μέρος | τὸ μέρος |
| 630. | ἦν | ἔαν |
| 632. | δικαίους ἀδόλους ὁσίους | δίκαιοι ἀδολοὶ ὅσιοι |
| 638. | ἐπὶ | ἐνὶ |
| 641. | πρῶτον δέ τε | πρῶτον δέ γε |
| 642. | νεοττιᾶν γε | νεοττιᾶν τε |
| 644. | ΕΠ. τῷδεδὶ; | Peisthetaero continuat |
| 646. | δεχόμεσθα | δεχόμεθα |
| 658. | σαντοῦ | σοῦ νῦν |
| 666. | τοῖς ξένους | τοῖν ξένων |
| 672. | ρύγχος | ῥάμφος |
| 698. | οὗτος δὲ Χάει πτερόεντι | οὗτος χάει ἡερόεντι |
| 701. | γένετ' | γένεον' |
| 703. | μακάρων . ἡμεῖς δ' ὥς | μακάρων ἡμεῖς. ὥς δ' |
| 718. | ἀνδρός | ἄλλος |

DINDORF.

MEINEKE.

724-6. ἔχετε . . πνίγει
 726. κοῦκ ἀποδράντες
 731. πλουθυγίαν εὐδαιμονίαν
 740. καὶ κορυφαῖς ἐν ὄρεσιν
 749. ὥσπερ ἡ
 759. μάχει
 763. ἐνθάδ'
 765. φράτορες
 772. λαχόν
 777. ποικίλα φύλά τε
 778. αἰθρη
 787. τραγυδῶν
 822. Θεογένους
 857. ἴτω ἴτω ἴτω
 858. συναγέτω δὲ Χαῖρις ὠδάν.
 861. ἐμπεφορβωμένον
 881. ἥρωσι καὶ ὕρνισι
 886. αἰγιθάλλῳ
 895-992. Sacerdotis sunt
 902. γένειον
 920. πόλου
 932. μή τι τούτῳ
 946. ξυνήμ'
 949. δὴ ταδί
 952. πολύσπορα
 953. ἤλυθον ἀλαλά
 959. ΙΕ. εὐφημία 'στω
 975. ἐπιπλήσαι
 976. διδόν' ἔνεστι
 979. οὐδ' αἰετὸς
 993. βουλευματος
 997. ὅστις εἰμὶ ἐγώ; Μέτων
 1009. ἀνθρωπος
 1010. οἴσθ'
 1013. ξερηλατοῦνται
 1017. οἶδ' ἄρ' εἰ
 1018. φθαίης ἄν
 1025. Τελέου. ΙΙΕ. τί; βούλει
 1027. δ' οὐν
 1036. κακὸν τὸ βιβλίον

om.
 οὐκ ἀποδράντες
 πλουθυγίαν
 τε κορυφαῖσιν τ' ἐν ὄρεσιν.
 ὥσπερ
 μαχεῖ
 οὗτος
 φράτερες
 λαχόν
 φύλά τε ποικίλα
 αἰθήρ
 τραγυδῶν
 Θεογένους
 ἴτω ἴτω . . . θεῶ
 συναυλείτω δὲ Χαῖρις ὠδᾶ
 ἐμπεφορβωμένον
 ἥρωσιν ὕρνισι
 αἰγιθάλλῳ καὶ ἡμισάλπιγγι
 Chori sunt
 γένειόν τ'
 πόσου
 μή τί γ' αὐτῷ
 ξυνήχ'
 τοιαδί
 πολύπορα
 ἤλυθον: ἀλαλαί
 Peisthetaero continuat
 ἐπιπλήσαι
 δοῦν' ἔνεστι
 οὐ λάϊος
 βουλευματος
 ὅστις εἰμὶ; ἐγὼ Μέτων
 ἀνθρωπος
 ἴσθ'
 ξερηλατεῖται
 οἶδ' ἄν εἰ
 φθαίης ἄρ'
 Τελέου τι. ΙΙΕ. βούλει
 γοῦν
 κακόν; τί τὸ βιβλίον

DINDORF.

MEINEKE.

1040.	τοῖσδε τοῖς	τοῖς αὐτοῖς
1048.	μῆνα	om.
1052.	γράφω	γράψω
1056-7.	Sacerdotis	Peisthetaeri
1065.	αὐξανόμενα γένυσιν πολυδά- γοις	αὐξανόμενον γένυσι παμφάγοις
1076.	βουλόμεσθ' οὖν νυν	βουλόμεσθά νυν
1078.	ζῶντά γ' ἀγάγη	ζῶν τις ἀγάγη
1088.	πείθησθε	πίθησθε
1089.	ἀμπισχούνται	ἀμπισχνοῦνται
1115.	ἀνδρίαντες	ἀνδρίαντες
1119.	ὥς	οὐκ
1138.	ρύγχεσιν	ράμφεσιν
1139.	ἐπλινθοπόλουν	ἐπλινθούργουν
1146.	αὐτὸν	αὐτοῖν
1155.	ρύγχεσιν	ράμφεσιν
1173.	εἰσέπτat'	εἰσέπτet'
1221.	ἀδικεῖ δὲ καὶ νῦν. ἄρα	ἀδικεῖς δέ. καὶ νῦν ἄρα
1226.	ἄρχομεν	ἄρξομεν
1228.	ἀκροατέον	ἀκροατέ'
1234.	πολοισιν	ολοισιν
1239.	δεινὰς	δείσας
1240.	ἀναστρέψῃ	ἀναστρέψει
1242.	καταιθαλώσῃ	καταιθαλώσει
1265.	ἔτι	ἂν ἔτι
1266.	βροτὸν	βροτῶν
1272.	ὧ κλεινότατ' ὧ σοφώτατ'	ὧ τρισμακάρι' ὧ κλεινότατ'
„	ὧ τρισμακαρι' ὧ κατακ.	ὧ κατακέλευσον κατακ.
1283.	σκυτάλι' ἐφόρουν. νυνὶ	ἐσκυταλιοφόρουν. νῦν
1288.	κατῆραν	κατῆρον
1289.	ἀπενέμοντ'	ἂν ἐνέμωστ'
1298.	ἦκεν	ἦκειν
1299.	ὑπὸ στυφοκόπου	ὑπ' ὀρτυγοκόπου
1308.	οὐκ ἄρα	οὐ τᾶρα
1313.	δ' ἂν... τὰν	δὴ...τάνδε
1314.	καλοῖ	καλεῖ
1315.	Peisthetaeri	Choro continuat
1320.	ἀμβρόσιαι	ἀμβροσία
1325.	πτερῶν	πτερύγων

DINDORF.

1340. ψευδαγγελῆς εἶν'
 1343. ἐρῶ...νόμων
 1347. νομίζεται
 1358. τὰρ' ἄν
 1376. φρενὶ σώματί τε νέαν
 1389. ἀέριά τινα καὶ σκότια
 1395. ἀλάδρομον
 1407. Κερκωπίδα
 1427. λησταί γε
 1438. τοῖς
 1448. τ' ἀνθρωπος
 1456. κᾶτ' αὐ
 1506. ἀπὸ γὰρ ὀλεῖς μ'
 1541. κωλακρέτην
 1561. ὥσπερ
 1563. λαῖμα
 1568. μεταβαλεῖς
 1568. δεξιάν
 1571. γ' ἐχειροτόνησαν
 1579. μοι
 1586. ἐπικνήσ
 1601. καὶ διαλλαττώμεθα.
 1602. ἐπὶ τοῖσδε
 1613. προσπτόμενος
 1616. ἕτερον νῦν
 1620. μισητίαν
 1624. καταπτόμενος
 1629. φησὶν
 1652. ὦν γε
 1656. νόθῳ ἔξαποθνήσκων
 1669. φράτορας
 1672. καταστήσω
 1681. βατίζειν
 1692. διετίθην
 1709. οὔτε
 1711. οὐθ'
 1741. τῆς τ' εὐδαίμονος
 1753. διὰ σέ τὰ
 1757. ἐπὶ πέδον
 1763. παιῶν

MEINEKE.

- ψευδαγγελήσεν
 om.
 νομίζετε
 τᾶρα
 φρενὸς ὀμματι γενεὰν
 ἀέρια καὶ σκοτεινὰ
 ἀλάδε δρόμον
 κερκωπίδα
 λησταί τε
 τοι
 θ' ἀνθρωπος
 κατ' αὐ
 ἀπὸ γάρ μ' ὀλεῖς
 κωλαγρέτην
 ὥσπερ ποθ'
 λαῖγμα
 μεταβαλεῖ
 δεξιὰ
 κεχειροτονήκασ'
 τις
 ἐπικνήσ
 κᾶν διαλλαττώμεθα
 ἐπὶ τοῖσδε,
 προσπτόμενος
 ἕτερόν νυν
 μισητῖα
 καταπτόμενος
 φησὶ μ'
 ὦν γ' ἐκ
 νοθεῖ' ἀποθνήσκων
 φράτερας
 καταστήσας
 βαβράζει γ'
 διετίθην
 οὐδὲ
 οὐδ'
 κεῦδαίμονος
 διὰ δὲ
 ἐπὶ δάπεδον
 παιηῶν

ΥΠΟΘΕΣΙΣ.

Δύο εἰσὶν Ἀθήνηθεν ἐκκεχωρηκότες πρεσβῦται διὰ τὰς δίκας. πορεύονται δὲ πρὸς τὸν Τηρέα ἔποπα· γενόμενον, πευσόμενοι παρ' αὐτοῦ ποία ἐστὶ πόλις εἰς κατοικισμὸν βελτίστη. χρῶνται δὲ τῆς ὁδοῦ καθηγέμοσιν ὀρνέοις, ὁ μὲν κορώνη, ὁ δὲ κολοῖψ. ὀνομάζονται δὲ ὁ μὲν Πεισθέταιρος, ὁ δὲ Εὐελπίδης, ὃς καὶ πρότερος ἄρχεται ἢ σκηνὴ ἐν Ἀθήναις. τὸ δράμα τοῦτο τῶν ἄγαν δυνατῶς πεποικημένων.

Ἐδιδάχθη ἐπὶ Χαβρίου διὰ Καλλιστράτου ἐκ ἄστει, ὃς ἦν δεύτερος τοῖς Ὀρνισι, πρῶτος Ἀμειψίας Κωμασταῖς, τρίτος Φρύνιχος Μονοτρόπῳ. ἔστι δὲ λε. φοβερὰ δὲ τότε τοῖς Ἀθηναίοις τὰ πράγματα. τό τε γὰρ ναυτικὸν ἀπώλετο περὶ Σικελίαν, Λάμαχος οὐκ ἔτι ἦν, Νικίας ἐτεθνήκει, Δεκέλειαν ἦσαν τειχίσαντες Λακεδαιμόνιοι, Ἄγρις ὁ Λακεδαιμονίων στρατηγὸς περιεκάθητο τὴν Ἀττικὴν, Ἀλκιβιάδης τὰ Λακεδαιμονίων ἐφρόνει καὶ ἐκκλησιάζων συνεβούλευε τὰ χρηστὰ Λακεδαιμονίοις. ταῦτα αἱ Ἀθηναίων συμφοραὶ, διὰ ταῦτα αἱ Ἀθηναίων φυγαί. καὶ ὅμως οὐκ ἀπείχοντο τοῦ κακοπραγμονεῖν καὶ συκοφαντεῖν.

ΑΛΛΩΣ.

Τῆς τῶν Ἀθηναίων πολιτείας τὸ μέγιστον ἦν κλέος αὐτόχθοσι γενέσθαι, καὶ αὕτη φιλοτιμία πρώτη τὸ μηδέπω μηδεμιᾶς πόλεως φανείσης αὐτὴν πρῶτον ἀναβλαστήσαι. ἀλλὰ τῷ χρόνῳ ὑπὸ προεστώτων πονηρῶν καὶ πολιτῶν δυσχερῶν ἀνετέτραπτο, καὶ διωρθοῦτο πάλιν. ἐπὶ οὖν τοῦ Δεκελεικοῦ πολέμου, πονηρῶν

τινῶν τὰ πράγματα ἐγχειρισθέντων, ἐπισφαλῆς γέγονεν ἡ παρ' αὐτῶν κατάστασις. καὶ ἐν μὲν ἄλλοις δράμασι διὰ τῆς κωμωδικῆς ἀδεΐας ἤλεγχεν Ἀριστοφάνης τοὺς κακῶς πολιτευομένους, φανερώς μὲν οὐδαμῶς, οὐ γὰρ ἐπὶ τούτῳ ἦν, λεληθότως δέ, ὅσον ἀνῆκεν ἀπὸ κωμωδίας προσκρούειν. ἐν δὲ τοῖς Ὅρνισι καὶ μέγα τι διανενόηται. ὥς γὰρ ἀδιόρθωτον ἤδη νόσον τῆς πολιτείας νοσοῦσης καὶ διεφθαρμένης ὑπὸ τῶν προεστώτων, ἄλλην τινα πολιτείαν αἰνίττεται, ὡσανεὶ συγκεχυμένων τῶν καθεστώτων· οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ τὸ σχῆμα ὅλον καὶ τὴν φύσιν, εἰ δέοι, συμβουλευεὶ μετατίθεσθαι πρὸς τὸ ἡρεμαίως βιοῦν. καὶ ἡ μὲν ἀπότασις αὕτη. τὰ δὲ κατὰ θεῶν βλάσφημα ἐπιτηδεύς ὥκονόμῃται. καινῶν γὰρ φησι τὴν πόλιν προσδεῖσθαι θεῶν, ἀφροντιστούντων τῆς κατοικίας Ἀθηνῶν τῶν ὄντων καὶ παντελῶς ἡλλοτριωκότων αὐτοὺς τῆς χώρας. ἀλλ' ὁ μὲν καθόλου στίχος τοιοῦτος. ἕκαστον δὲ τῶν κατὰ μέρος οὐκ εἰκῇ, ἀλλ' ἄντικρυς Ἀθηναίων καὶ τῶν παρ' αὐτοῖς ἐγχειριζομένων τὰ κοινὰ ἐλέγχει τὴν φαύλην διάθεσιν, ἐπιθυμίαν ἐγκατασπείρων τοῖς ἀκούουσιν ἀπαλλαγῆναι τῆς ἐνεστώσης μοχθηρᾶς πολιτείας. ὑποτίθεται γὰρ περὶ τὸν αἶρα πόλιν, τῆς γῆς ἀπαλλάσσω· ἀλλὰ καὶ βουλὰς καὶ συνόδους ὀρνίθων, ταῖς Ἀθηναίων δυσχεραίνων. ἀλλὰ καὶ ὅσα παίζει, ἐπίσκοπον, ἢ ψηφισματογράφον, ἢ τοὺς λοιποὺς εἰσάγων, οὐχ ἀπλῶς, ἀλλὰ γυμνοὶ τὰς πάντων προαιρέσεις, ὡς αἰσχροκερδεΐας ἔνεκεν χρηματίζονται. εἴθ' ὕστερον καὶ τὸ θεῖον εἰς ἀπρονοησίαν κωμωδεῖ. τὰ δὲ ὀνόματα τῶν γερόντων πεποιήται, ὡς εἰ πεποιοῦν ἕτερος τῷ ἐτέρῳ καὶ ἐλπίζει ἔσσεσθαι ἐν βελτίοσι. τινὲς δὲ φασὶ τὸν ποιητὴν τὰς ἐν ταῖς τραγῳδαῖς τερατολογίας ἐν μὲν ἄλλοις διελέγχειν, ἐν δὲ τοῖς νῦν τὴν τῆς Γιγαντομαχίας συμπλοκὴν ἔωλον ἀποφαίνων, ὀρνισιν ἔδωκε διαφέρεσθαι πρὸς θεοὺς περὶ τῆς ἀρχῆς.

Ἐπὶ Χαβρίου τὸ δράμα καθήκεν εἰς ἄστυ διὰ Καλλιστράτου· εἰς δὲ Λήναια τὸν Ἀμφιάραον ἐδίδαξε διὰ Φιλωνίδου. λάβοι δ' ἂν τις τοὺς χρόνους ἐκ τῶν πέρυσι γενομένων ἐπὶ Ἀριστομνήστου τοῦ πρὸ Χαβρίου. Ἀθηναῖοι γὰρ πέμπουσι τὴν Σαλαμινίαν,

τὸν Ἀλκιβιάδην μεταστελλόμενοι ἐπὶ κρίσει τῆς τῶν μυστηρίων ἐκμμήσεως. ὁ δὲ ἄχρι μὲν Θουρίου εἶπετο τοῖς μεθήκουσιν, ἐκεῖθεν δὲ δρασμὸν ποιησάμενος εἰς Πελοπόννησον ἐπεραιώθη. τῆς δὲ μετακλήσεως μέμνηται καὶ Ἀριστοφάνης, ἀποκρύπτων μὲν τὸ ὄνομα, τὸ δὲ πρᾶγμα δηλῶν ἐν οἷς γέ φησι

μηδαμῶς

ἡμῖν παρὰ θάλατταν, ἢν ἀνακύβεται
κλητῆρ' ἄγονσ' ἔωθεν ἡ Σαλαμινία.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Διὰ τὰς δίκας φεύγουσιν Ἀθήνας δύο τινές·
οἱ πρὸς τὸν ἔποπα, τὸν λεγόμενον Τηρέα,
ἐλθόντες ἡρώτων ἀπράγμονα πόλιν.
εἰς δ' ὄρνις ἔποπι συμπαρὼν μέτα πλειόνων
πτηγῶν διδάσκει, τί δύνατ' ὀρνίθων γένος,
καὶ πῶς, ἐάν περ κατὰ μέσον τὸν ἄερα
πόλιν κτίσωσι, τῶν θεῶν τὰ πράγματα
αὐτοὶ παραλήψοντ'. ἐκ δὲ τοῦδε φάρμακον
πτέρυγας τ' ἐποιοῦν· ἠξίωσαν δ' οἱ θεοί,
ἐπίθεσιν οὐ μικρὰν ὀρῶντες γενομένην.

3

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ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΥΕΛΠΙΔΗΣ.

ΠΕΙΣΘΕΤΑΙΡΟΣ.

ΤΡΟΧΙΛΟΣ, *θεράπων Ἐποπος.*

ΕΠΟΥ.

ΧΟΡΟΣ ΟΡΝΙΘΩΝ.

ΦΟΙΝΙΚΟΠΤΕΡΟΣ.

ΚΗΡΥΚΕΣ.

ΙΕΡΕΥΣ.

ΠΟΙΗΤΗΣ.

ΧΡΗΣΜΟΛΟΓΟΣ.

ΜΕΤΩΝ *γεωμέτρης.*

ΕΠΙΣΚΟΠΟΣ.

ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ.

ΑΓΓΕΛΟΙ.

ΙΡΙΣ.

ΠΑΤΡΑΛΟΙΑΣ.

ΚΙΝΗΣΙΑΣ *διθυραμβοποιός.*

ΣΥΚΟΦΑΝΤΗΣ.

ΠΡΟΜΗΘΕΥΣ.

ΠΟΣΕΙΔΩΝ.

ΤΡΙΒΑΛΛΟΣ.

ΗΡΑΚΛΗΣ.

ΟΡΝΙΘΕΣ.

- ΕΤ. Ὅρθην κελεύεις, ἥ τὸ δένδρον φαίνεται ;
 ΠΕ. διαρραγείης. ἤδε δ' αὖ κρώζει πάλιν.
 ΕΤ. τί, ὦ πονήρ', ἄνω κάτω πλανύττομεν ;
 ἀπολούμεθ' ἄλλως τὴν ὁδὸν προφορουμένω.
 ΠΕ. τὸ δ' ἐμὲ κορώνῃ πειθόμενον τὸν ἄθλιον 5
 ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια.
 ΕΤ. τὸ δ' ἐμὲ κολοιῶ πειθόμενον τὸν δύσμορον
 ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.
 ΠΕ. ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἔγωγ' ἔτι.
 ΕΤ. ἐντευθενὶ τὴν πατρίδ' ἂν ἐξεύροις σύ που ; 10
 ΠΕ. οὐδ' ἂν μὰ Δία γ' ἐντεῦθεν Ἐξηκεστίδης.
 ΕΤ. οἴμοι. ΠΕ. σὺ μὲν, ὦ τᾶν, τὴν ὁδὸν ταύτην ἴθι.
 ΕΤ. ἥ δεινὰ νῶ δέδρακεν οὐκ τῶν ὀρνέων,
 ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν,
 ὥς τῶδ' ἔφασκε νῶν φράσειν τὸν Τηρέα, 15
 τὸν ἔποφ', ὃς ὕρνις ἐγένετ', ἐκ τῶν ὀρνέων
 καμπέδοτο τὸν μὲν Θαρρελείδου τουτονὶ
 κολοιὸν ὀβολοῦ, τηνδεδὶ τριωβόλου.
 τῶ δ' οὐκ ἄρ' ἦστην οὐδὲν ἄλλο πλὴν δάκνειν.
 καὶ νῦν τί κέχνηας ; ἔσθ' ὅποι κατὰ τῶν πετρῶν 20
 ἡμᾶς ἔτ' ἄξεις ; οὐ γάρ ἐστ' ἐνταῦθά τις
 ὁδός. ΠΕ. οὐδὲ μὰ Δί' ἐνταῦθά γ' ἀτραπὸς οὐδαμοῦ.

ΕΤ. τί δ' ; ἡ κορώνη τῆς ὁδοῦ τι λέγει πέρι ;

ΠΕ. οὐ ταῦτ' αὖ κρώζει μὰ Δία νῦν τε καὶ τότε.

ΕΤ. τί δὴ λέγει περὶ τῆς ὁδοῦ ; ΠΕ. τί δ' ἄλλο γ' ἢ 25
βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους ;

ΕΤ. οὐ δεινὸν οὖν δῆτ' ἐστὶν ἡμᾶς δεομένους
ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους,
ἔπειτα μὴ ἔξυρεῖν δύνασθαι τὴν ὁδόν ;
ἡμεῖς γάρ, ὦνδρες οἱ παρόντες ἐν λόγῳ, 30

νόσον νοσοῦμεν τὴν ἐναντίαν Σάκκ'·
ὁ μὲν γὰρ οὐκ ὦν ἀστὸς ἐσβιάζεται,
ἡμεῖς δὲ φυλῇ καὶ γένει τιμώμενοι,
ἀστοὶ μετ' ἀστῶν, οὐ σοβοῦντος οὐδενὸς
ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν, 35

αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν
τὸ μὴ οὐ μεγάλην εἶναι φύσει κευδαίμονα
καὶ πᾶσι κοινὴν ἐναποτίσαι χρήματα.

οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν' ἢ δύο
ἐπὶ τῶν κραδῶν ἄδουσ', Ἀθηναῖοι δ' αἰεὶ 40
ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον.

διὰ ταῦτα τόνδε τὸν βάδον βαδίζομεν,
κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας
πλανώμεθα ζητοῦντε τόπον ἀπράγμονα,
ὅποι καθιδρυθέντε διαγενοίμεθ' αἶν. 45

ὁ δὲ στόλος νῶν ἐστὶ παρὰ τὸν Τηρέα
τὸν ἔποπα, παρ' ἐκείνου πυθέσθαι δεομένῳ,
εἴ που τοιαύτην εἶδε πόλιν ἣ' πέπτατο.

ΠΕ. οὗτος. ΕΤ. τί ἐστίν ; ΠΕ. ἡ κορώνη μοι πάλαι
ἄνω τι φράζει. ΕΤ. χῶ κολοῖδς οὕτοσι 50

ἄνω κέχηνεν ὥσπερ εἰ δεικνύς τί μοι·
κούκ ἔσθ' ὅπως οὐκ ἐστὶν ἐνταῦθ' ὄρνεα.
εἰσόμεθα δ' αὐτίκ', ἣν ποιήσωμεν ψόφον.

ΠΕ. ἀλλ' οἶσθ' ὃ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν.

ΕΤ. σὺ δὲ τῇ κεφαλῇ γ', ἔν' ἣ διπλάσιος ὁ ψόφος. 55

ΠΕ. σὺ δ' οὖν λίθφ κόψον λαβών.

ΕΤ. πάνυ γ', εἰ δοκεῖ

παῖ παῖ.

ΠΕ. τί λέγεις, οὗτος; τὸν ἔποπα παῖ καλεῖς;

οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἐποποῖ καλεῖν;

ΕΤ. ἐποποῖ. ποιήσεις τοί με κόπτειν αὐθις αὐ;

ἐποποῖ.

60

ΤΡΟ. τίνες οὗτοι; τίς ὁ βοῶν τὸν δεσπότην;

ΕΤ. Ἀπολλὸν ἀποτρόπαιε, τοῦ χασμήματος.

ΤΡΟ. οἴμοι τάλας, ὄρνιθοθήρα τουτῶι.

ΕΤ. οὕτως τι δεινὸν οὐδὲ κάλλιον λέγειν;

ΤΡΟ. ἀπολείσθον. ΕΤ. ἀλλ' οὐκ ἐσμέν ἀνθρώπω.

ΤΡΟ. τί δαί;

ΕΤ. Ὑποδεδιῶς ἔγωγε, Λιβυκὸν ὄρνενον.

65

ἀτὰρ σὺ τί θηρίον ποτ' εἰ πρὸς τῶν θεῶν;

ΤΡΟ. ὄρνις ἔγωγε δοῦλος.

70

ΕΤ. ἡττήθης τινὸς

ἄλεκτρύονος;

ΤΡΟ. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης

ἔποψ ἐγένετο, τότε γενέσθαι μ' ἠῤῥατο

ὄρνιν, ἔν' ἀκόλουθον διακόνον τ' ἔχη.

ΕΤ. δεῖται γὰρ ὄρνις καὶ διακόνου τινός;

ΤΡΟ. οὗτός γ', ἅτ', οἶμαι, πρότερον ἀνθρωπός ποτ' ὦν. 75

ὅτε μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικός,

τρέχω 'π' ἀφύας ἐγὼ λαβὼν τὸ τρύβλιον.

ἔτνους δ' ἐπιθυμεῖ, δεῖ τε τορύνης καὶ χύτρας

τρέχω 'πὶ τορῦνην.

ΕΤ. τροχίλος ὄρνις οὕτοσί.

οἶσθ' οὖν ὃ δρᾶσον, ὦ τροχίλε; τὸν δεσπότην 80

ἡμῖν κάλεσον. ΤΡΟ. ἀλλ' ἀρτίως νῆ τὸν Δία
εὔδει καταφαγὼν μύρτα καὶ σέρφους τινάς.

ΕΤ. ὁμως ἐπέγειρον αὐτόν.

ΤΡΟ. οἶδα μὲν σαφῶς
ὅτι ἀχθέσεται, σφῶν δ' αὐτὸν οὔνεκ' ἐπεγερω̃.

ΠΕ. κακῶς σύ γ' ἀπόλοι', ὥς μ' ἀπέκτεινας δέει. 83

ΕΤ. οἶμοι κακοδαίμων, χῶ κολοιός μοιῆται
ὑπὸ τοῦ δέους.

ΠΕ. ὦ δειλότατον σύ θηρίον,
δείσας ἀφήκας τὸν κολοιόν;

ΕΤ. εἰπέ μοι,
σύ δὲ τὴν κορώνην οὐκ ἀφήκας καταπεσών;

ΠΕ. μὰ Δί' οὐκ ἔγωγε. ΕΤ. ποῦ γάρ ἐστιν; 90

ΠΕ. ἀπέπτατο.

ΕΤ. οὐκ ἄρ' ἀφήκας ὠγάθ', ὥς ἀνδρείος εἶ.

ΕΠΟΥ. ἀνοιγε τὴν ὕλην, ἵν' ἐξέλκω ποτέ.

ΕΤ. ὦ Ἡράκλεις, τουτὶ τί ποτ' ἐστὶ θηρίον;
τίς ἢ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;

ΕΠΟΥ. τίνες εἰσὶ μ' οἱ ζητοῦντες; 95

ΕΤ. οἱ δώδεκα θεοὶ
εἷξασιν ἐπιτρῖψαί σε.

ΕΠΟΥ. μὼν με σκώπτετον
ὀρῶντε τὴν πτέρωσιν; ἦ γὰρ, ὦ ξένοι,
ἄνθρωπος. ΕΤ. οὐ σοῦ καταγελῶμεν.

ΕΠΟΥ. ἀλλὰ τοῦ;

ΕΤ. τὸ ράμφος ἡμῖν σου γέλοιον φαίνεται.

ΕΠΟΥ. τοιαῦτα μέντοι Σοφοκλῆς λυμαίνεται 100
ἐν ταῖς τραγωδίαισιν ἐμὲ τὸν Τηρέα.

ΕΤ. Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταῶς;

ΕΠΟΥ. ὄρνις ἔγωγε. ΕΤ. κατὰ σοι ποῦ τὰ πτερά;

ΕΠΟΥ. ἐξερρήκε. ΕΤ. πότερον ὑπὸ νόσου τινός;

ΕΠΟΨ. οὐκ, ἀλλὰ τὸν χειμῶνα πάντα τῶρνεα 105
 πτερορρνεῖ, καὶ τ' αὖθις ἕτερα φύομεν.
 ἀλλ' εἵπατόν μοι, σφῶ τίν' ἐστόν;

ΕΤ. νῶ; βροτώ.

ΕΠΟΨ. ποδαπῶ τὸ γένος δ' ;

ΕΤ. ὅθεν αἱ τριήρεις αἱ καλάι.

ΕΠΟΨ. μῶν ἡλιαστά;

ΕΤ. μᾶλλον θατέρου τρόπου,
ἀπηλιαστά. 110

ΕΠΟΨ. σπείρεται γὰρ τοῦτ' ἐκεῖ
τὸ σπέρμ' ;

ΕΤ. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.

ΕΠΟΨ. πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἤλθέτην;

ΕΤ. σοὶ συγγένεσθαι βουλομένω. ΕΠΟΨ. τίνος πέρι;

ΕΤ. ὅτι πρῶτα μὲν ἦσθ' ἄνθρωπος, ὥσπερ νῶ, ποτέ,
 κἀργύριον ὠφείλεις, ὥσπερ νῶ, ποτέ, 115
 κούκ ἀποδιδούς ἔχαιρες, ὥσπερ νῶ, ποτέ·
 εἴτ' αὖθις ὀρνίθων μεταλλάξας φύσιν
 καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ,
 καὶ πάνθ' ὅσαπερ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς.
 ταῦτ' οὖν ἰκέται νῶ πρὸς σὲ δεῦρ' ἀφίγμεθα, 120
 εἴ τινα πόλιν φράσειας ἡμῖν εὖερον,
 ὥσπερ σισύραν ἐγκατακλινῆναι μαλθακὴν.

ΕΠΟΨ. ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν;

ΕΤ. μείζω μὲν οὐδέν, προσφορωτέραν δὲ νῶν.

ΕΠΟΨ. ἀριστοκρατεῖσθαι δῆλος εἰ ζητῶν. 125

ΕΤ. ἐγώ;

ἥκιστα· καὶ τὸν Σκελλίου βδελύττομαι.

ΕΠΟΨ. πόλιν τιν' οὖν ἥδιστ' ἂν οἰκοῖτ' ἂν πόλιν;

ΕΤ. ὅπου τὰ μέγιστα πράγματ' εἴη τοιαδί·
ἐπὶ τὴν θύραν μου πρῶ τις ἐλθὼν τῶν φίλων

λέγοι ταδί· πρὸς τοῦ Διὸς τουλμπίου, 130
 ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία
 λουσάμενα πρῶ· μέλλω γὰρ ἔστιαν γάμους·
 καὶ μηδαμῶς ἄλλως ποιήσης· εἰ δὲ μὴ,
 μή μοι τύτε γ' ἔλθης, ὅταν ἐγὼ πράττω κακῶς.

ΕΠΟΥ. νῆ Δία ταλαιπώρων γε πραγμάτων ἐρᾶς. 135
 ἀτὰρ ἔστι γ' ὅποιαν λέγετον εὐδαίμων πόλις
 παρὰ τὴν ἐρυθρὰν θάλατταν. 145

ΕΤ. οἴμοι, μηδαμῶς
 ἡμῖν γε παρὰ θάλατταν, ἵν' ἀνακύψεται
 κλητῆρ' ἄγους· ἔωθεν ἡ Σαλαμινία. 146
 Ἑλληνικὴν δὲ πόλιν ἔχεις ἡμῖν φράσαι;

ΕΠΟΥ. τί δ' οὐ τὸν Ἥλείον Λέπρεον οἰκίζετον 150
 ἐλθόνθ';

ΕΤ. ὅτι νῆ τοὺς θεοὺς, ὅσ' οὐκ ἰδὼν,
 βδελύττομαι τὸν Λέπρεον ἀπὸ Μελανθίου.

ΕΠΟΥ. ἀλλ' εἰσὶν ἕτεροι τῆς Λοκρίδος Ὀπούντιοι,
 ἵνα χρὴ κατοικεῖν.

ΕΤ. ἀλλ' ἔγωγ' Ὀπούντιος 155
 οὐκ ἂν γενοίμην ἐπὶ ταλάντῳ χρυσίου.
 οὗτος δὲ δὴ τίς ἔσθ' ὁ μετ' ὀρνίθων βίος;
 σὺ γὰρ οἶσθ' ἀκριβῶς.

ΕΠΟΥ. οὐκ ἄχαρις ἐς τὴν τριβὴν
 οὐ πρῶτα μὲν δεῖ ζῆν ἄνευ βαλαντίου.

ΕΤ. πολλὴν γ' ἀφείλες τοῦ βίου κιβδηλίαν.

ΕΠΟΥ. νεμόμεσθα δ' ἐν κήποις τὰ λευκὰ σήσαμα 160
 καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια.

ΕΤ. ὑμεῖς μὲν ἄρα ζητε νυμφίων βίον.

ΠΕ. φεῦ φεῦ.

ἡ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει,
 καὶ δύναμιν ἡ γένοιτ' ἂν, εἰ πίθοισθέ μοι.

ΕΠΟΥ. τί σοι πιθώμεσθ' ;

ΠΕ. ὅ τι πίθησθε; πρῶτα μὲν

μὴ περιπέτεσθε πανταχῇ κεχηνότες· 163

ὥς τοῦτ' ἄτιμον τοῦργον ἐστίν. αὐτίκα

ἐκεῖ παρ' ἡμῖν τοὺς πετομένους ἦν ἔρη,

τίς ἐστὶν οὗτος; ὁ Τελέας ἐρεῖ ταδί·

ἄνθρωπος ὄρνις ἀστάθμητος πετόμενος,

ἀτέκμαρτος, οὐδὲν οὐδέποτ' ἐν ταύτῳ μένων. 170

ΕΠΟΥ. νῆ τὸν Διόνυσον, εὖ γε μωμᾷ ταυταγί.

τί ἂν οὖν ποιοῖμεν; ΠΕ. οἰκίσατε μίαν πόλιν.

ΕΠΟΥ. ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν;

ΠΕ. ἀληθες, ὧ σκαϊότατον εἰρηκῶς ἔπος,

βλέψον κάτω. ΕΠΟΥ. καὶ δὴ βλέπω. 175

ΠΕ. βλέπε νῦν ἄνω.

ΕΠΟΥ. βλέπω. ΠΕ. περίαγε τὸν τράχηλον.

ΕΠΟΥ. νῆ Δία

ἀπολαύσομαί τι δ', εἰ διαστραφήσομαι;

ΠΕ. εἰδές τι;

ΕΠΟΥ. τὰς νεφέλας γε καὶ τὸν οὐρανόν.

ΠΕ. οὐχ οὗτος οὖν δήπου ἔστιν ὄρνιθων πόλος;

ΕΠΟΥ. πόλος; τίνα τρόπον; 180

ΠΕ. ὥσπερ εἰ λόγοις τόπος.

ὅτιν δὲ πολεῖται τοῦτο καὶ διέρχεται

ἅπαντα, διὰ τοῦτό γε καλεῖται νῦν πόλος·

ἦν δ' οἰκίσσητε τοῦτο καὶ φράξῃθ' ἅπαξ,

ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις.

ὥστ' ἄρξῃτ' ἀνθρώπων μὲν ὥσπερ παρνότηων, 183

τοὺς δ' αὖ θεοὺς ἀπολεῖτε λιμῶ Μηλίφ.

ΕΠΟΥ. πῶς;

ΠΕ. ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς.

εἴθ' ὥσπερ ἡμεῖς, ἦν ἰέναι βουλώμεθα.

Πυθώδε, Βοιωτοὺς δίοδον αἰτούμεθα,
 οὕτως, ὅταν θύσωσιν ἄνθρωποι θεοῖς, 190
 ἦν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοί,
 διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους
 τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε.

ΕΠΟΨ. ἰοὺ ἰοῦ·

μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,
 μὴ ἔγωγ' ὑνὸμα κομψότερον ἤκουσά πω· 195
 ὥστ' ἂν κατοικίζοιμι μετὰ σοῦ τὴν πόλιν,
 εἰ ξυνδοκοίη τοῖσιν ἄλλοις ὀρνέοις.

ΠΕ. τίς ἂν οὖν τὸ πρᾶγμ' αὐτοῖς διηγῆσαιτο;

ΕΠΟΨ. σί.

ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ
 ἐδίδαξα τὴν φωνήν, ξυνὼν πολὺν χρόνον. 200

ΠΕ. πῶς δὴτ' ἂν αὐτοὺς ξυγκαλέσειας;

ΕΠΟΨ. ῥαδίως.

δευρὶ γὰρ ἐσβάς αὐτίκα μάλ' ἐς τὴν λόχμην,
 ἔπειτ' ἀνεγείρας τὴν ἐμὴν ἀηδόνα,
 καλοῦμεν αὐτούς· οἱ δὲ νῶν τοῦ φθέγματος
 ἐάνπερ ἐπακούσωσι, θεύσονται δρόμῳ. 205

ΠΕ. ὦ φίλτατ' ὀρνίθων σὺ, μή νυν ἔσταθι·
 ἀλλ' ἀντιβολῶ σ', ἄγ' ὥς τάχιστ' ἐς τὴν λόχμην
 ἔσβαινε κἀνέγειρε τὴν ἀηδόνα.

ΕΠΟΨ. ἄγε σύννομέ μοι, παῦσαι μὲν ὕπνου,
 λῦσον δὲ νόμους ἱερῶν ὕμνων, 210

οὓς διὰ θείου στόματος θρηνεῖς,
 τὸν ἐμόν καὶ σὸν πολὺδακρυν Ἴτυν
 ἐλελιζομένη· διερούς μέλεσιν
 γέννος ξουθῆς·

καθαρὰ χωρεῖ διὰ φυλλοκόμου 215
 μίλακος ἡχῶ πρὸς Διὸς ἔδρας,

ὦ ὁ χρυσοκόμας Φοῖβος ἀκούων
 τοῖς σοῖς ἐλέγοις ἀντιψάλλων
 ἐλεφαντόδετον φόρμυγγα θεῶν
 ἴστησι χορούς·
 διὰ δ' ἀθανάτων στομάτων χωρεῖ
 ξύμφωνος ὁμοῦ
 θεία μακάρων ὁλολυγῇ.
 (αὐλεῖ.)

220

ΠΕ. ὦ Ζεῦ βασιλεῦ, τοῦ φθέγματος τούρνηθλον·
 οἶον κατεμελίτωσε τὴν λόχμην ὅλην.

ΕΤ. οὗτος. ΠΕ. τί ἔστιν; ΕΤ. οὐ σιωπήσει; 225

ΠΕ. τί δαί;

ΕΤ. οὔ ποψ μελωδεῖν αὐ παρασκευάζεται.

ΕΠΟΨ. ἐποποποποποποποποποποκοῖ,

ἰὼ ἰὼ, ἰτὼ ἰτὼ ἰτὼ ἰτὼ

ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων.

οἶοι τ' εὐσπόρους ἀγροίκων γῆας 230

νέμεσθε, φύλα μυρία κριθοτράχων

σπερμολόγων τε γένη

ταχύ πετόμενα, μαλθακῇ ἰέντα γῆρυν.

ὅσα τ' ἐν ἀλοκί θαμὰ

βῶλον ἀμφιτιττυβίζεθ' ὧδε λεπτόν

235

ἡδομένα φωνᾷ·

τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ

ὅσα θ' ὑμῶν κατὰ κήπους ἐπὶ κισσοῦ

κλάδεσι νομὸν ἔχει,

τά τε κατ' ὄρεα, τά τε κοτινοτράγα, τά τε κομαρο-

φάγα,

240

ἀνύσατε πετόμενα πρὸς ἐμὰν αἰοιδάν·

τριοτὸ τριοτὸ τοτοβρίξ.

οἳ θ' ἐλείας μαρ' αὐλωνὰς ὀξυστόμους

ἐμπίδας κάπτεθ', ὅσα τ' εὐδρόσους γῆς τόπους 245
 ἔχετε λειμῶνά τ' ἔρρεντα Μαῦραθῶνος,
 ὄρνις τε πτεροπόικιλος
 ἀττάγᾶς ἀττάγᾶς.

ὦν τ' ἐπὶ πόντιον οἶδμα θαλάσσης 250
 φύλα μετ' ἀλκύνεσσι ποτᾶται.
 δεῦρ' ἴτε πειυσόμενοι τὰ νεώτερα,
 πάντα γὰρ ἐνθάδε φύλ' ἀθροίζομεν
 οἰσφῶν ταναοδείρων.

ἦκει γάρ τις δριμὺς πρέσβυς, 255
 καινὸς γνώμην,

καινῶν ἔργων τ' ἐγχειρητῆς, 260
 ἀλλ' ἴτ' ἐς λόγους ἅπαντα,
 δεῦρο δεῦρο δεῦρο δεῦρο.

τοροτοροτοροτοροτιξ. 260
 κικκαβαῦ κικκαβαῦ.
 τοροτοροτοροτορολιλιλιξ.

ΠΕ. ὁρᾶς τιν' ὄρνιν;

ΕΤ. μα τὸν Ἀπόλλω γὰρ μὲν οὐ
 καίτοι κέχηνά γ' εἰς τὸν οὐρανὸν βλέπων.

ΠΕ. ἄλλως ἄρ' οὔποψ, ὡς ἔοικ', ἐς τὴν λόχμην 265
 ἐμβὰς ἐπῶξε χαραδριὸν μιμούμενος.

ΦΟ. τοροτιξ τοροτιξ.

ΠΕ. ὦ γὰρ, ἀλλὰ χούτοσί καὶ δὴ τις ὄρνις ἔρχεται.

ΕΤ. νῆ Δί' ὄρνις δῆτα. τίς ποτ' ἐστίν; οὐ δήπου ταῶς;

ΠΕ. οὗτος αὐτὸς νῶν φράσει τίς ἐστίν ὄρνις οὗτοσί; 270

ΕΠΟΨ. οὗτος οὐ τῶν ἡθάδων τῶνδ' ὦν ὁρᾶθ' ὑμεῖς αἰεὶ,
 ἀλλὰ λιμναῖος.

ΠΕ. βαβαί, καλὸς γε καὶ φοινικίους.

ΕΠΟΨ. εἰκότως γε καὶ γὰρ ὄνομ' αὐτῷ ὅτι φοινι-
 κόπτερος.

ΕΤ. οὔτος, ὦ σέ τοι. ΠΕ. τί βωστρεῖς;

ΕΤ. ἕτερος ὄρνις οὔτοσί.

ΠΕ. νῆ Δί' ἕτερος δῆτα χούτος ἐξέδρον χῶραν ἔχων. τίς ποτ' ἔσθ' ὁ μουσόμεντις, ἄταπος ὄρνις ὀριβάτης;

ΕΠΟΨ. ὄνομα τούτῳ Μῆδος ἔστι.

ΠΕ. Μῆδος; ὦναξ Ἡράκλεις; εἶτα πῶς ἄνευ καμήλου Μῆδος ὦν εισέπτατο;

ΕΤ. ἕτερος αὖ λόφον κατειληφώς τις ὄρνις οὔτοσί.

ΠΕ. τί τὸ τέρας τουτί ποτ' ἐστίν; οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ,

280

ἀλλὰ χούτος ἕτερος;

ΕΠΟΨ. ἀλλ' οὔτος μὲν ἐστὶ Φιλοκλέους ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις Ἴππίνικος Καλλίου καὶ Ἴππονίκου Καλλίας.

ΠΕ. Καλλίας ἄρ' οὔτος οὔρνις ἐστίν; ὥς πτερορρυεῖ.

ΕΠΟΨ. ἄτε γὰρ ὦν γενναῖος ὑπὸ τε συκοφαντῶν τίλεται,

285

αἷ τε θήλειαι προσεκτίλλουσιν αὐτῷ τὰ πτερά.

ΠΕ. ὦ Πόσειδον, ἕτερος αὖ τις βαπτὸς ὄρνις οὔτοσί. τίς ὀνομάζεται ποθ' οὔτος;

ΕΠΟΨ. οὔτοσὶ κατωφαγᾶς.

ΠΕ. ἐστὶ γὰρ κατωφαγᾶς τις ἄλλος ἢ Κλεώνυμος;

ΕΤ. πῶς ἂν οὖν Κλεώνυμός γ' ὦν οὐκ ἀπέβαλε τὸν λόφον;

ΠΕ. ἀλλὰ μέντοι τίς ποθ' ἡ λόφωσις ἢ τῶν ὀρνέων; ἢ πὶ τὸν διάνυλον ἦλθον;

290

ΕΠΟΨ. ὥσπερ οἱ Κᾶρες μὲν οὖν ἐπὶ λόφων οἰκοῦσιν, ὠγάθ', ἀσφαλείας οὔνεκα.

ΠΕ. ὦ Πόσειδον, οὐχ ὀρᾶς ὅσον συνείλεκται κακὸν ὀρνέων;

295

ΕΤ. ὦναξ Ἀπολλων, τοῦ νέφους. ἰοὺ ἰοὺ οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.

ΕΠΟΥ. οὔτοσὶ πέρδιξ, ἐκείνοσὶ δὲ νῆ Δί' ἀτταγῶς,
οὔτοσὶ δὲ πηνέλον^ψ, ἐκείνοσὶ δέ γ' ἀλκυών.

ΕΤ. τίς γάρ ἐσθ' οὔπισθεν αὐτῆς;

ΕΠΟΥ. ὅστις ἐστὶ; κειρύλος.

ΠΕ. κειρύλος γάρ ἐστιν ὄρνις; 300

ΕΤ. οὐ γάρ ἐστι Σποργίλος;

ΕΠΟΥ. χαῦτηί γε γλαῦξ.

ΕΤ. τί φῆς; τίς γλαῦκ' Ἀθήναξ ἤγαγε;

ΕΠΟΥ. κῆττα, ^{λαί} τρυγών, κορυδός, ἐλεᾶς, ὑποθυμῖς, περι-
στερά,
νέρτος, ἰέραξ, φάττα, κόκκυξ, ἐρυθρόπους, κεβλήπυρις,
πορφυρίς, κερχηνῆς, ^{δενδρ} κόλυμβις, ἀμπέλις, φήνη, ^{πυρ} δρυαῖς.

ΕΤ. ἰὸν ἰὸν τῶν ὀρνέων, 305

ἰὸν ἰὸν τῶν κοψίχων

οἷα πιπνίζουσι καὶ τρέχουσι διακεκραγότες.

ἄρ' ἀπείλδουσιν γε νῶν; οἴμοι, κεχίνασιν γέ ται
καὶ βλέπουσιν εἰς σέ καμέ.

ΠΕ. τοῦτο μὲν κάμοι δοκεῖ.

ΧΟ. ποποποποποποποποῦ μ' ἄρ' ὃς ἐκάλεσε; τίνα τόπον
ἄρα νέμεται; 310

ΕΠΟΥ. οὔτοσὶ πάλαι πάρεμι κουκ ἀποστατῶ φίλων.

✓ ΧΟ. τιτιτιτιτιτιτίν^α λόγον ἄρα ποτὲ πρὸς ἐμέ φίλον
ἔχων; 315

ΕΠΟΥ. κοινόν, ἀσφαλῆ, δίκαιον, ἡδὺν, ὠφελήσιμον.

ἄνδρε γὰρ λεπτῶ λογιστὰ δεῦρ' ἀφίχθον ὡς ἐμέ. 320

ΧΟ. ποῦ; πᾶ; πῶς φῆς;

ΕΠΟΥ. φήμ' ἀπ' ἀνθρώπων ἀφίχθαι δεῦρο πρεσβύτα
δύο.

ἦκετον δ' ἔχοντε πρέμνον πράγματος πελωρίου.

ΧΟ. ὦ μέγιστον ἐξαμαρτῶν. ἐξ ὅτου ἔτράφην ἐγώ,

πῶς λέγεις; ΕΠΟΥ. μήπω φοβηθῆς τὴν λόγον.

ΧΟ.

τί μ' εἰργάσω;

ΕΠΟΨ. ἄνδρ' ἐδεξάμην ἐραστὰ τῆσδε τῆς ξυνουσίας.

ΧΟ. καὶ δέδρακας τοῦτο τοῦργον;

325

ΕΠΟΨ.

καὶ δεδρακώς γ' ἡδομαι.

ΧΟ. κάστων ἤδη που παρ' ἡμῖν;

ΕΠΟΨ.

εἰ παρ' ὑμῖν εἴμ' ἐγώ.

ΧΟ. ἔα ἔα,

στρ.

προδεδόμεθ' ἀνόσιά τ' ἐπάθομεν

ὃς γὰρ φίλος ἦν ὁμότροφά θ' ἡμῖν

ἐνέμετο πεδία παρ' ἡμῖν,

330

παρέβη μὲν θεσμούς ἀρχαίους;

παρέβη δ' ὄρκους ὀρνίθων

ὃς δὲ δόλον ἐκάλεσε, παρέβαλέ τ' ἐμὲ παρὰ

γένος ἀνόσιον, ὅπερ ἐξ ὅτου ᾔγνετ' ἐπ' ἐμοὶ

πολέμιον ἐτράφη.

335

ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἔστιν ὕστερος λόγος·

τῷ δὲ πρεσβύτῳ δοκεῖ μοι τῷδε δοῦναι τὴν δίκην

διαφορηθῆναί θ' ὑφ' ἡμῶν.

ΠΕ.

ὥς ἀπωλόμεσθ' ἄρα.

ΕΤ. αἴτιος μέντοι σὺ νῦν εἰ τῶν κακῶν τούτων μόνος.

ἐπὶ τί γάρ μ' ἐκεῖθεν ἦγες;

340

ΠΕ.

ἴν' ἀκολουθοίης ἐμοί.

ΕΤ. ἵνα μὲν οὖν κλάοιμι μεγάλα.

ΠΕ.

τοῦτο μὲν ληρεῖς ἔχων

κάρτα· πῶς κλαύσει γάρ, ἣν ἅπαξ γε τῷφθαλμῷ

'κκοπῆς;

ΧΟ. ἰὼ ἰὼ,

ἀντ.

ἐπαγ', ἐπιθ', ἐπίφερε ~~πολέμιον~~

ὄρμᾶν φονίαν, πτέρυγά τε παντᾶ

345

περίβαλε περί τε κύκλωσαι

ὥς δεῖ τῷδ' οἰμώζειν ἄμφω

καὶ δοῦναι ῥύγχει φορβάν.

οὔτε γὰρ ὕρος σκιερὸν οὔτε νέφος αἰθέριον

οὔτε πολὺν πέλαγος ἔστιν ὃ τι δέξεται

350

τῷδ' ἀποφυγόντε με.

ἀλλὰ μὴ μέλλωμεν ἤδη τῷδε τίλλειν καὶ δάκνειν.

ποῦ 'σθ' ὁ τᾶξιάρχος; ἐπαγέτω τὸ δεξιὸν κέρας·

ΕΤ. τοῦτ' ἐκεῖνο· ποῖ φύγω δύστηνος;

ΠΕ. οὗτος, οὐ μενεῖς;

ΕΤ. ἦν' ὑπὸ τούτων διαφορηθῶ;

355

ΠΕ. πῶς γὰρ ἂν τούτους δοκεῖς
ἐκφυγεῖν; ΕΤ. οὐκ οἶδ' ὅπως ἄν.

ΠΕ. ἀλλ' ἐγὼ τοί σοι λέγω
ὅτι μένοντε δεῖ μάχεσθαι λαμβάνειν τε τῶν χυτρών.

ΕΤ. τί δὲ χύτρα νῶ γ' ὠφελήσῃ;

ΠΕ. γλαυῆξ μὲν οὐ πρόσεισι νῶν·

ΕΤ. τοῖς δὲ γαμψώνυξι τοισδί;

ΠΕ. τὸν ὀβελίσκον ἀρπάσας
εἶτα κατάπηξον πρὸ σαυτοῦ.

360

ΕΤ. τοῖσι δ' ὀφθαλμοῖσι τί;

ΠΕ. ὀξύβαφον ἐντευθενὶ πρόθου λαβὼν ἢ τρύβλιον.

ΕΤ. ὦ σοφώτατ', εὖ γ' ἀνέυρες αὐτὸ καὶ στρατηγικῶς.
ὑπερακοντίζεις σύ γ' ἤδη Νικίαν ταῖς μηχαναῖς.

ΧΟ. ἐλελελεῦ, χῶρει, κάθες τὸ ῥύγχος· οὐ μέλλειν ἐχρῆν.
ἔλκε, τίλλε, παῖε, δεῖρε, κόπτε πρῶτην τὴν χύτραν.

365

ΕΠΟΨ. εἰπέ μοι τί μέλλετ', ὦ πάντων κάκιστα θηρίων,
ἀπολέσαι, παθόντες οὐδὲν, ἄνδρε καὶ διασπάσαι
τῆς ἐμῆς γυναικὸς ὄντε ξυγγενῇ καὶ φυλέτα;

ΧΟ. φεισόμεσθα γὰρ τί τῶνδε μᾶλλον ἡμεῖς ἢ λύκων;
ἢ τίνας τισαίμεθ' ἄλλους τῶνδ' ἂν ἐχθίους ἔτι;

370

ΕΠΟΨ. εἰ δὲ τὴν φύσιν μὲν ἐχθροὶ, τὸν δὲ νοῦν εἰσιν
φίλοι,

καὶ διδάζοντές τι δεῦρ' ἤκουσιν ὑμᾶς χρήσιμον;

ΧΟ. πῶς δ' ἂν οἷδ' ἡμᾶς τι χρήσιμον διδάξειάν ποτε
ἢ φράσειαν, ὄντες ἐχθροὶ τοῖσι πάπποις τοῖς ἑμοῖς;

ΕΠΟΨ. ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί.
ἢ γὰρ εὐλάβεια σώζει πάντα. παρὰ μὲν οὖν φίλων
οὐ μάθοις ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνώγκασεν.
αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἔμαθον ἐχθρῶν κοῦ
φίλων

378

ἐκπονεῖν θ' ὑψηλὰ τεῖχη ναῦς τε κεκτῆσθαι μακράς.
τὸ δὲ μάθημα τοῦτο σώζει παῖδας, οἶκον, χρήματα.

ΧΟ. ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὥς ἡμῖν δοκεῖ,
χρήσιμον· μάθοι γὰρ ἂν τις καὶ τῶν ἐχθρῶν σοφόν.

ΠΕ. οἶδε τῆς ὀργῆς χαλᾶν εἷξασιν. ἀναγ' ἐπὶ σκέλος.

ΕΠΟΨ. καὶ δίκαιόν γ' ἐστὶ, καὶ μοι δεῖ νέμειν ὑμᾶς χάριν.

ΧΟ. ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἐνηντιώμεθα. 385

ΠΕ. μᾶλλον εἰρήνην ἄγουσιν ἢ πρίν· ὥστε τὴν χύτραν
τῷ τε τρυβλίῳ καθίει

boud

καὶ τὸ δόρυ χρῆ, τὸν ὀβελίσκον,

περιπατεῖν ἔχοντας ἡμᾶς

τῶν ὅπλων ἐντὸς, παρ' αὐτὴν

390

τὴν χύτραν ἄκραν ὀρώντας

ἐγγύς· ὥς οὐ φευκτέον νῶν.

ΕΤ. ἐτεὸν, ἣν δ' ἄρ' ἀποθάνωμεν,
κατορυχισόμεσθα ποῦ γῆς;

ΠΕ. ὁ Κεραμεικὸς δέξεται νῶ.

395

δημοσίᾳ γὰρ ἵνα ταφῶμεν,

φήσομεν πρὸς τοὺς στρατηγοὺς

μαχομένῳ τοῖς πολεμίοισιν

ἀποθανεῖν ἐν Ὀρνεαῖς.

ΧΟ. ἀναγ' ἐς τάξιν πάλιν ἐς ταυτὸν,
καὶ τὸν θυμὸν κατάθου κύψας

400

παρὰ τὴν ὀργὴν ὥσπερ ὀπλίτης
 κἀναπυθώμεθα τούσδε, τίνες ποτὲ,
 καὶ πόθεν ἔμολον,
 ἐπὶ τίνα τ' ἐπινόϊαν.
 ἰὼ ἔποψ, σέ τοι καλῶ.

405

ΕΠΟΥ. καλεῖς δὲ τοῦ κλύειν θέλων;

ΧΟ. τίνες ποθ' οἶδε καὶ πόθεν;

ΕΠΟΥ. ξένω σοφῆς ἀφ' Ἑλλάδος.

ΧΟ. τύχη δὲ ποία κομί-

410

ζει ποτ' αὐτῷ πρὸς ὄρ-
 νιθας ἐλθεῖν;

ΕΠΟΥ. ἔρω.

βίου διαίτης τε, καὶ
 σοὶ ξυνοικεῖν τε καὶ
 σοὶ ξυνεῖναι τὸ πᾶν.

ΧΟ. τί φῆς;

λέγουσι δὲ δὴ τίνας λόγους;

415

ΕΠΟΥ. ἄπιστα καὶ πέρα κλύειν.

ΧΟ. ὁρᾷ τι κέρδος ἐνθάδ' ἄξιον μονῆς,

ὅτῳ πέποιθέ μοι ξυνῶν
 κρατεῖν ἂν ἢ τὸν ἐχθρὸν ἢ
 φίλοισιν ὠφελεῖν ἔχειν;

420

ΕΠΟΥ. λέγει μέγαν τιν' ὄλβον οὐ-

τε λεκτὸν οὔτε πιστὸν, ὥς
 σὰ γὰρ τὰ πάντα ταῦτα καὶ
 τὸ τῇδε καὶ τὸ κεῖσε καὶ
 τὸ δεῦρο προσβιβᾷ λέγων.

425

ΧΟ. πότερα μαινόμενος;

ΕΠΟΥ. ἄφατον ὥς φρόνιμος.

ΧΟ. ἐν σοφόν τι φρενί;

ΕΠΟΥ. πυκνότατον κῆλαδος.

σόφισμα, κύρμα, τρίμμα, παιπάλημ' ὅλον.

430

ΧΟ. λέγειν λέγειν κέλευέ μοι.

κλύων γὰρ ὦν σύ μοι λέγεις

λόγων ἀνεπτέρωμαι.

ΕΠΟΨ. ἄγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν

ταύτην λαβόντε κρεμάσατον τύχᾱγαθῇ

435

εἰς τὸν ἵπνον εἴσω, πλησίον τούπιστάτου

καὶ τῆς

σὺ δὲ τοῦσδ' ἐφ' οἷσπερ τοῖς λόγοις συνέλεξ' ἐγὰρ,
φράσον, δίδαξον.

ΠΕ. μὰ τὸν Ἀπόλλω ἡγὼ μὲν οὐ,

ἦν μὴ διάθωνταί γ' οἶδε διαθήκην ἐμοὶ

ἦνπερ ὁ πίθηκος τῇ γυναικὶ διέθετο,

440

ὁ μαχαιροποιὸς, μὴ δάκνειν τούτους ἐμέ.

ΧΟ. διατίθεμαι ἡγώ.

ΠΕ. κατόμοσόν νυν ταῦτά μοι

ΧΟ. ὁμνυμ' ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς

445

καὶ τοῖς θεαταῖς πᾶσιν ΠΕ. ἔσται ταυταγί.

ΧΟ. εἰ δὲ παραβαίην, ἐνὶ κριτῇ νικᾶν μόνον.

ΠΕ. ἀκούετε λεῶ' τοὺς ὀπλίτας νυνμενὶ

ἀνελομένους θῶπλ' ἀπιέναι πάλιν οἴκαδε,

449

σκοπεῖν δ' ὃ τι ἂν προγράψωμεν ἐν τοῖς πινα-
κίοις.

ΧΟ. δολερὸν μὲν αἰεὶ κατὰ πάντα δὴ τρόπον στρ.

πέφυκεν ἄνθρωπος· σὺ δ' ὅμως λέγε μοι.

τάχα γὰρ τύχοις ἂν

χρηστὸν ἐξειπὼν ὃ τι μοι παρορᾷς, ἢ

δύναμιν τινα μεῖζω

455

παραλειπομένην ὑπ' ἐμῆς φρενὸς ἄξυνέτου

σὺ δὲ τοῦθ' οὐρᾷς λέγ' εἰς κοινόν.

ὁ γὰρ ἂν σὺ τύχῃς μοι

ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται.

ἀλλ' ἐφ' ὅτῳ περ πράγματι τὴν σὴν ἦκεις γνώμην
ἀναπείσας, 460

λέγε θαρρήσας· ὥς τὰς σπονδὰς οὐ μὴ πρότερον
παραβῶμεν.

ΠΕ. καὶ μὴν ὀργῶ νῆ τὸν Δία καὶ προπεφύραται λόγος
εἰς μοι,

ὃν διαμάττειν οὐ κωλύει. φέρε παῖ στέφανον.
καταχεῖσθαι

κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις.

ΕΤ. δειπνήσειν μέλλομεν, ἦ τί;

ΠΕ. μὰ Δί, ἀλλὰ λέγειν ζητῶ τί πάλαι, μέγα καὶ
λαμπρὸν ἔπος τι, 465

ὃ τι τὴν τούτων θραύσει ψυχὴν· οὕτως ὑμῶν
ὑπεραλγῶ,

οὔτινες ὄντες πρότερον βασιλῆς

ΧΟ. ἡμεῖς βασιλῆς; τίνος ἡμεῖς;

ΠΕ. πάντων ὅπόσ' ἔστιν, ἐμοῦ πρῶτον, τουδὶ, καὶ τοῦ
Διὸς αὐτοῦ,

ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε
καὶ γῆς. ΧΟ. καὶ γῆς; ΠΕ. νῆ τὸν Ἀπόλλω. 470

ΧΟ. τουτὶ μὰ Δί οὐκ ἐπεπύσμην.

ΠΕ. ἀμαθὴς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ' Αἴσωπον
πεπάτηκας,

ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ἄρνηθα
γενέσθαι,

προτέραν τῆς γῆς, καῖπειτα νόσφ τὸν πατέρ' αὐτῆς
ἀποθνήσκειν.

γῆν δ' οὐκ εἶναι, τὸν δὲ προκεῖσθαι πεμπταῖον τὴν
δ' ἀποροῦσαν

ὑπ' ἀμνηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ
κατορύξαι. 475

ΕΤ. ὁ πατήρ ἄρα τῆς κορυδοῦ νυνὶ κεῖται τεθνεὺς
Κεφαλῆσιν.

ΕΠΟΨ. οὐκ οὐν δῆτ' εἰ πρότεροι μὲν γῆς, πρότεροι δὲ
θεῶν ἐγένοντο,
ὥς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἔσθ' ἡ
Βασιλεία;

ΕΤ. νῆ τὸν Ἀπόλλω· πάνυ τοίνυν χρή ῥύγχος βόσκειν
σε τὸ λοιπόν·
οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκῆπτρον τῷ
δρυκολάπτῃ. 480

ΠΕ. ὥς οὐχὶ θεοὶ τοίνυν ἤρχον τῶν ἀνθρώπων τὸ παλαιόν,
ἀλλ' ὀρνίθες, κᾶβασίλευον, πόλλ' ἐστὶ τεκμήρια
τούτων.

αὐτίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρυόν', ὥς
ἐτυράννει

ἡρχέ τε Περσῶν πρῶτον πάντων, Δαρείου καὶ
Μεγαβάζου,

ὥστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἔτ'
ἐκείνης. 485

ΕΤ. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ
μέγας διαβάσκει

ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος
ὀρθήν.

ΠΕ. οὕτω δ' ἰσχυέ τε καὶ μέγας ἦν τότε καὶ πολὺς,
ὥστ' ἔτι καὶ νῦν

ὑπὸ τῆς ῥώμης τῆς τότε ἐκείνης, ὁπόταν νόμον
ὀρθριον ἄσῃ,

ἀναπηδῶσιν πάντες ἐπ' ἔργον, χαλκῆς, κεραμῆς,
σκυλοδέψαι, 490

σκυτῆς, βαλανῆς, ἀλφिताμοιβοί, τορνευτολυσασπι-
δοπηγοί·

οἱ δὲ βαδίζουσ' ὑποδησάμενοι νύκτωρ.

ΕΤ.

ἐμὲ τοῦτό γ' ἐρώτα.

χλαῖναν γὰρ ἀπώλεσ' ὁ μοχθηρὸς Φρυγίων ἐρίων
διὰ τοῦτον.

ἐς δεκάτην γάρ ποτε παιδαρίου κληθεὶς ὑπέπινον
ἐν ἄστει,

κάρτι καθεῦδον· καὶ πρὶν δειπνεῖν τοὺς ἄλλους,
οὗτος ἄρ' ἦσε, 495

καὶ γὰρ νομίσας ὄρθρον ἐχώρουν Ἀλιμουντάδε, κάρτι
προκύπτω

ἔξω τείχους, καὶ λωποδύτης παίει ροπάλῳ με τὸ
νώτον·

καὶ γὰρ πίπτω, μέλλω τε βοᾶν. ὁ δ' ἀπέβλισε θοὶ-
μάτιόν μου.

ΠΕ. ἰκτίνος δ' οὖν τῶν Ἑλλήνων ἦρχεν τότε καὶ βασίλευε.

ΕΠΟΨ. τῶν Ἑλλήνων; 500

ΠΕ. καὶ κατέδειξέν γ' οὗτος πρῶτος βασιλεύων
προκυλινδεῖσθαι τοῖς ἰκτίνοισι.

ΕΤ.

νῆ τὸν Διόνυσον, ἐγὼ γοῦν

ἐκυλινδούμεν ἰκτίνον ἰδών. καὶ θ' ὑπτίως ὦν ἀνα-
χάσκων

ὀβολὸν κατεβρόχθισα· κατὰ κενὸν τὸν θύλακον
οἴκαδ' ἀφείλκων.

ΠΕ. Αἰγύπτου δ' αὖ καὶ Φοινίκης πάσης κόκκυξ βα-
σιλεὺς ἦν·

χωπὸθ' ὁ κόκκυξ εἶποι κόκκυ, τότ' ἂν οἱ Φοίνικες
ἅπαντες 505

τοὺς πυροὺς ἂν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις
ἐθέριζον.

ΕΤ. τοῦτ' ἄρ' ἐκέῳ· ἦν τοῦπος ἀληθῶς· κόκκυ, ψωλοὶ
πεδίονδε.

ΠΕ. ἤρχον δ' οὕτω σφόδρα τὴν ἀρχὴν, ὥστ' εἴ τις καὶ
 βασιλεύοι

ἐν ταῖς πόλεσιν τῶν Ἑλλήνων, Ἀγαμέμνων ἢ
 Μενέλαος,

ἐπὶ τῶν σκήπτρων ἐκάθητ' ὄρνις, μετέχων ὃ τι
 δωροδοκοίη. 510

ΕΥ. τουτὶ τοίνυν οὐκ ἤδη γὰρ καὶ δῆτά μ' ἐλάμβανε θαῦμα,
 ὁπότε ἐξέλθοι Πριάμῳ τις ἔχων ὄρνιν ἐν τοῖσι
 τραγωδοῖς.

ὁ δ' ἄρ' εἰστήκει τὸν Λυσικράτη τηρῶν ὃ τι δωρο-
 δοκοίη.

ΠΕ. ὁ δὲ δεινότατόν γ' ἐστὶν ἀπάντων, ὁ Ζεὺς γὰρ ὁ
 νῦν βασιλεύων

αἰτὸν ὄρνιν ἔστηκεν ἔχων ἐπὶ τῆς κεφαλῆς, βα-
 σιλεὺς ὢν 515

ἢ δ' αὖ θυγάτηρ γλαῦχ', ὁ δ' Ἀπόλλων ὥσπερ
 θεράπων ἱέρακα.

ΧΟ. νῆ τὴν Δῆμητρί' εὖ ταῦτα λέγεις, τίνας οὖνεκα
 ταῦτ' ἄρ' ἔχουσιν;

ΠΕ. ἴν' ὅταν θύων τις ἔπειτ' αὐτοῖς εἰς τὴν χεῖρ', ὥς
 νόμος ἐστὶ,

τὰ σπλάγχνα διδῶ, τοῦ Διὸς οὗτοι πρότεροι τὰ
 σπλάγχνα λάβωσιν.

ᾧ μιν τ' οὐδείς τότε ἅκ' ἀνθρώπων θεῶν, ἀλλ' ὄρ-
 νιθας ἅπαντες. 520

Λάμπων δ' ὕμνος' ἔτι καὶ νυνὶ τὸν χῆν', ὅταν
 ἐξαπατᾷ τι

οὕτως ὑμᾶς πάντες πρότερον μεγάλους ἀγίους τ'
 ἐνόμιζον,

νῦν δ' ἀνδράποδ', ἡλιθίους, Μανᾶς.

ὥσπερ δ' ἤδη τοὺς μαινομένους

βάλλουσ' ὑμᾶς, κὰν τοῖς ἱεροῖς
 πᾶς τις ἐφ' ὑμῖν ὀρνιθευτῆς
 ἴσῃσι βρόχους, παγίδας, ῥάβδους,
 ἔρκη, νεφέλας, δίκτυα, πηκτάς·
 εἴτα λαβόντες πωλοῦσ' ἀθρόους·
 οἱ δ' ὠνοῦνται βλιμάζοντες·

525

κουδ' οὖν, εἴπερ ταῦτα δοκεῖ δρᾶν,
 ὀπτησάμενοι παρέθενθ' ὑμᾶς,
 ἀλλ' ἐπικηῶσιν τυρὸν, ἔλαιον,
 σίλφιον, ὄξος, καὶ τρίψαντες
 κατάχυσμ' ἕτερον γλυκὺ καὶ λιπαρὸν,
 κᾶπειτα κᾶτεσκέδασαν θερμὸν
 τοῦτο καθ' ὑμῶν
 αὐτῶν ὥσπερ κενεβρείων.

530

ΧΘ. πολὺ δὴ πολὺ δὴ χαλεπωτάτους λόγους
 ἤνεγκας, ἄνθρωφ'· ὥς ἐδάκρυσά γ' ἐμῶν
 πατέρων κάκην, οἷ
 τάσδε τὰς τιμὰς προσγόνων παραδόντων,
 ἐπ' ἐμοῦ κατέλυσαν.

ἀντ.

540

σὺ δέ μοι κατὰ δαίμονα καὶ κατὰ συντυχίαν
 ἀγαθὴν ἤκεις ἐμοὶ σωτήρ.

545

ἀναθεῖς γὰρ ἐγὼ σοι

τά τε νοττία κᾶμαυτὸν οἰκήσω.

ἀλλ' ὅ τι χρὴ δρᾶν, σὺ δίδασκε παρών· ὥς ζῆν
 οὐκ ἄξιον ἡμῖν,

εἰ μὴ κομιούμεθα παντὶ τρόπῳ τὴν ἡμετέραν βα-
 σιλείαν.

ΠΕ. καὶ δὴ τοίνυν πρῶτα διδάσκω μίαν ὀρνίθων πόλιν
 εἶναι,

550

κᾶπειτα τὸν αἶρα πάντα κύκλῳ καὶ πᾶν τοῦτ' ἐπὶ
 μεταξὺ

περιτειχίζειν μεγάλαις πλίνθοις ὀπταῖς ὥσπερ
Βαβυλῶνα.

ΕΤ. ὦ Κερβριόνα καὶ Πορφυρίων, ὡς σμερδαλέον τὸ
πόλισμα.

ΠΕ. κάπειτ' ἦν τοῦτ' ἐπανεστήκη, τὴν ἀρχὴν τὸν Δί'
ἀπαιτεῖν·

κἂν μὲν μὴ φῇ μῆδ' ἐβελήσῃ μῆδ' εὐθύς γνωσι-
μαχήσῃ, 555

ἱερὸν πόλεμον πρωυδᾶν αὐτῷ, καὶ τοῖσι θεοῖσιν πρὸς αὐτὸν
ἀπειπεῖν

διὰ τῆς χώρας τῆς ὑμετέρας ἐπ' ἐρωτικά μὴ δια-
φοιτᾶν.

τοῖς δ' ἀνθρώποις ὄρνιν ἕτερον πέμψαι κήρυκα.
κελεύω, 561

ὡς ὀρνίθων βασιλευόντων θύειν ὄρνισι τὸ λοι-
πόν·

κῦπειτα θεοῖς ὕστερον αὐθις· προσνείμασθαι δὲ
πρεπόντως

τοῖσι θεοῖσιν τῶν ὀρνίθων ὃς ἂν ἀρμόττῃ καθ'
ἕκαστον·

ἦν Ἀφροδίτῃ θύῃ, πυροὺς ὄρνιθι φαληρίδι θύειν 564

ἦν δὲ Ποσειδῶνι τις οἶν θύῃ, νήττῃ πυροὺς κα-
θαγίζειν. 566

ἦν δ' Ἡρακλέει θύῃσι, λάρῳ ναστοὺς θύειν με-
λιτοῦττας· 568

κἂν Διὶ θύῃ βασιλεῖ κριόν, βασιλεύς ἐστ' ὀρχίλος 570
ὄρνις,

ᾧ προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ σέρφον ἐνόρχην
σφαγιάζειν.

ΕΤ. ἦσθην σέρφῳ σφαγιαζομένῳ. βροντάτω νῦν ὁ
μέγας Ζάν.

ΧΟ. καὶ πῶς ἡμῶς νομοῦσι θεοὺς ἄνθρωποι κούχλι
κολοιούς,

οἱ πετόμεσθα πτέρυγας τ' ἔχομεν;

ΠΕ. ληρεῖς· καὶ νῆ Δί' ὃ γ' Ἑρμῆς
πέτεται θεὸς ὦν πτέρυγας τε φορεῖ, κάλλοι γε
θεοὶ πάνυ πολλοί.

αὐτίκα Νίκη πέτεται πτερύγοιν χρυσαῖν, καὶ νῆ
Δί' Ἑρώς γε·

Ἴριν δέ γ' Ὀμηρος ἔφασκ' ἰκέλην εἶναι τρήρωνι
πελείῃ. 575

ὁ Ζεὺς δ' ἡμῖν οὐ βροντήσας πέμπει πτερόεντα
κεραυνόν;

ΧΟ. ἦν δ' αὖν ἡμᾶς μὲν ὑπ' ἀγνοίας εἶναι νομίσωσι τὸ μηδὲν,
τούτους δὲ θεοὺς τοὺς ἐν Ὀλύμπῳ; ΠΕ. τότε χρῆ
στρουθῶν νέφος ἀρθὲν
καὶ σπερμολόγων ἐκ τῶν ἀγρῶν τὸ σπέρμ' αὐτῶν
ἀνακάψαι.

κάπειτ' αὐτοῖς ἡ Δημήτηρ πυροὺς πεινώσι με-
τρείτω. 580

ΕΤ. οὐκ ἐβελήσει μὰ Δί', ἀλλ' ὄψει προφάσεις αὐτὴν
παρέχουσιν.

ΠΕ. οἱ δ' αὖ κύρακες τῶν ζευγαρίων, οἷσιν τὴν γῆν
καταροῦσιν,

καὶ τῶν προβάτων ταῖς ὀφθαλμοὺς ἐκκαψάντων
ἐπὶ πείρᾳ·

εἰθ' ὃ γ' Ἀπόλλων ἰατρός γ' ὦν ἰάσθω· μισθο-
φορεῖ δέ.

ΕΤ. μῆ, πρίν γ' ἂν ἐγὼ τὸ βοιδαρίω τῷ μὲν πρώτιστ'
ἀποδῶμαι. 585

ΠΕ. ἦν δ' ἡγῶνται σὲ θεόν, σὲ βίον, σὲ δὲ Γῆν, σὲ
Κρόνον, σὲ Ποσειδῶ,

ἀγάθ' αὐτοῖσιν πάντα παρέσται.

ΧΟ. λέγε δὴ μοι τῶν ἀγαθῶν ἔν.

ΠΕ. πρῶτα μὲν αὐτῶν τὰς οὐάνθας οἱ πάρνοπες οὐ ^{χρησ}
κατέδονται,

ἀλλὰ γλαυκῶν λόχος εἰς αὐτοὺς καὶ κερχνήδων ^{καὶ}
ἐπιτρίψει.

εἴθ' οἱ κνύπες καὶ ψῆνες ^{καὶ} αἰ τὰς συκάς οὐ κα-
τέδονται, ⁵⁹⁰

ἀλλ' ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία ^{ὅτι}
κιχλῶν.

ΧΟ. πλουτεῖν δὲ πόθεν δώσομεν αὐτοῖς; καὶ γὰρ τοί-
του σφόδρ' ἐρώσι.

ΠΕ. τὰ μέταλλ' αὐτοῖς μαντενομένοις οὗτοι δώσουσι τὰ
χρηστά,

τάς τ' ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντιν
κατεροῦσιν,

ὥστ' ἀπολείται τῶν ναυκλήρων οὐδεῖς. ⁵⁹⁵

ΧΟ. πῶς οὐκ ἀπολείται;

ΠΕ. προερεῖ τις αἰεὶ τῶν ὀρνίθων μαντενομένῳ περὶ
τοῦ πλοῦ

νυνὶ μὴ πλεῖ, χεῖμων ἔσται· νυνὶ πλεῖ, κέρδος ἐπέσται.

ΕΤ. γαῦλον κτῶμαι καὶ ναυκληρῶ, κοῦκ' ἂν μείναιμι
παρ' ὑμῖν.

ΠΕ. τοὺς θησαυροὺς τ' αὐτοῖς δειξουσ' οὓς οἱ πρότερον
κατέθεντο

τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι. λέγουσι δέ τοι
τάδε πάντες, ⁶⁰⁰

οὐδεῖς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἴ τις ἄρ'
ὄρνις.

ΕΤ. πωλῶ γαῦλον, κτῶμαι σμνήην, καὶ τὰς ὑδρίας ^{ἔτι}
ἀνορύττω. ^{ἔτι}

ΧΟ. πῶς δ' ἰγίειαν δώσουσ' αὐτοῖς, οὖσαν παρὰ
τοῖσι θεοῖσιν;

ΠΕ. ἦν εὖ πράττωσ', οὐχ ὑγεία μεγάλη τοῦτ' ἐστί;
σάφ' ἴσθι,
ὥς ἄνθρωπός γε κακῶς πράττων ἀτεχνῶς σὺδεῖς
ὑγιαίνει. 603

ΧΟ. πῶς δ' εἰς γῆρας ποτ' ἀφίξονται; καὶ γὰρ τοῦτ'
ἔστ' ἐν Ὀλύμπῳ.

ἡ παιδάρ' ὄντ' ἀποθνήσκειν δεῖ;

ΠΕ. μὰ Δί', ἀλλὰ τριακόσι' αὐτοῖς
ἔτι προσθήσουσ' ὄρνιθες ἔτη. ΧΟ. παρὰ τοῦ;

ΠΕ. παρὰ τοῦ; παρ' ἑαυτῶν.
οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζῶει λακέρυζα
κορώνη;

ΕΤ. αἰβοῖ, ὥς πολλῶ κρείττους οὗτοι τοῦ Διὸς ἡμῖν
βασιλεύειν. 610

ΠΕ. οὐ γὰρ πολλῶ;.....
πρῶτον μὲν γ' οὐχὶ νεὼς ἡμᾶς
οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς,
οὐδὲ θυρῶσαι χρυσαῖσι θύραις,
ἀλλ' ὑπὸ θάμνοις καὶ πρινιδίοις 615
οικήσουσιν. τοῖς δ' αὖ σεμνοῖς
τῶν ὀρνίθων δένδρον ἐλάας
ὁ νεὼς ἔσται· κούκ εἰς Δελφοὺς
οὐδ' εἰς Ἀμμων' ἐλθόντες ἐκεῖ
θύσομεν, ἀλλ' ἐν ταῖσιν κομάρους
καὶ τοῖς κοτίνουις στάντες ἔχοντες 620
κριθὰς, πυρούς, εὐξόμεθ' αὐτοῖς
ἀνατείνοντες τὸ χεῖρ' ἀγαθῶν
διδόναι τι μέρος· καὶ ταῦθ' ἡμῖν
παραχρήμ' ἔσται

πυρούς ὀλίγους προβαλοῦσιν.

625

ΧΟ. ὦ φίλτατ' ἐμοὶ πολὺν πρεσβυτῶν ἐξ ἐχθίστου μεταπίπτων,

οὐκ ἔστιν ὅπως ἂν ἐγὼ ποθ' ἐκὼν τῆς σῆς γνώμης
ἔτ' ἀφείμην.

ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις

ἐπηπείλησα καὶ κατώμοσα,

ἦν σὺ παρ' ἐμὲ θέμενος

630

ὁμόφρονας λόγους δικαίους,

ἀδόλους, ὁσίους.

ἐπὶ θεοὺς ἔης,

ἐμοὶ φρονῶν ξυνφδὰ, μὴ

πολὺν χρόνον θεοὺς ἔτι

635

σκῆπτρα τὰμὰ τρίψειν.

ἀλλ' ὅσα μὲν δεῖ ῥώμῃ πράττειν, ἐπὶ ταῦτα τετα-
ξόμεθ' ἡμεῖς.

ῥσα δὲ γνώμῃ δεῖ βουλευεῖν, ἐπὶ σοὶ τάδε πάντ'
ἀνάκειται.

ΕΠΟΥ. καὶ μὴν μὰ τὸν Δι' οὐχὶ νυστάζειν γ' ἔτι.

ᾧρα ὅτιν ἡμῖν οὐδὲ μελλονικίαν,

ἀλλ' ὥς τάχιστα δεῖ τι δρᾶν πρῶτον δέ γε 640

εἰσελθετ' ἐς νεοττιάν τε τὴν ἐμὴν

καὶ τὰμὰ κάρφη καὶ τὰ παρόντα φρίγανα,

καὶ τοῦνομ' ἡμῖν φράσατον. ΠΕ. ἀλλὰ ῥάδιον.

ἐμοὶ μὲν ὄνομα Πεισθέταιρος, τρωδεδὶ

Εὐελπίδης Κριῶθεν.

645

ΕΠΟΥ.

ἀλλὰ χαίρετον

ἄμφω. ΠΕ. δεχόμεθα.

ΕΠΟΥ.

δεῦρο τοίνυν εἴσπτον.

ΠΕ. ἴωμεν· εἰσηγοῦ σὺ λαβὼν ἡμᾶς. ΕΠΟΥ. ἴθι.

ΠΕ. ἀτὰρ τὸ δεῖνα δεῦρ' ἐπανάκρυσσαι πάλιν.

φέρ' ἴδω, φράσον νῶν, πῶς ἐγὼ τε χούτοσ' ἔ
 ξυνεσόμεθ' ὑμῖν πετομένοις οὐ πετομένῳ ; 650

ΕΠΟΨ. καλῶς.

ΠΕ. ὄρα νυν ὥς ἐν Αἰσώπου λόγῳις
 ἐστὶν λεγόμενον δὴ τι, τὴν ἀλώπεχ', ὥς
 φλαύρως ἐκοινῶνησεν αἰετῷ ποτέ.

ΕΠΟΨ. μηδὲν φοβηθῆς· ἔστι γάρ τι ῥίζιον,
 ὃ διατραγόντ' ἔσεσθον ἐπτερωμένῳ. 655

ΠΕ. οὕτω μὲν εἰσάωμεν. ἄγε δὴ, Ξανθία
 καὶ Μανόδορε, λαμβάνετε τὰ στρώματα.

ΧΟ. οὗτος, σὲ καλῶ σὲ καλῶ. ΕΠΟΨ. τί καλεῖς ;

ΧΟ. τούτους μὲν ἄγων μετὰ σαυτοῦ
 ἀρίστισον εὖ τὴν δ' ἡδυμελῇ ξύμφωνον ἀηδόνα
 Μούσαις
 κατάλειψ' ἡμῖν δεῦρ' ἐκβιβάσας, ἵνα παίσωμεν μετ'
 ἐκείνης. 660

ΠΕ. ὦ τοῦτο μέντοι νῆ Δί' αὐτοῖσιν πιθοῦ
 ἐκβίβασον ἐκ τοῦ βουτόμου τούρνιθιον,

ΕΤ. ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτὴν, ἵνα
 καὶ νῶ θεασώμεσθα τὴν ἀηδόνα.

ΕΠΟΨ. ἀλλ' εἰ δοκεῖ σφῶν, ταῦτα χρή δρᾶν. ἡ
 Πρόκνη 665

ἐκβαίνει, καὶ σαυτὴν ἐπιδείκνυ τοῖς ξένοις·

ΠΕ. ὦ Ζεῦ πολυτίμηθ', ὥς καλὸν τούρνιθιον,
 ὅσον δ' ἔχει τὸν χρυσόν, ὥσπερ παρθένος. 670

ΕΤ. ἐγὼ μὲν αὐτὴν καὶ φιλήσαι μοι δοκῶ.

ΠΕ. ἀλλ', ὦ κακόδαιμον, ῥύγχος ὀβελίσκοιν ἔχει.

ΕΤ. ἀλλ' ὥσπερ ῥὸν νῆ Δί' ἀπολέψαντα χρή
 ἀπὸ τῆς κεφαλῆς τὸ λέμμα κᾶθ' οὕτω φιλεῖν.

ΕΠΟΨ. ἴωμεν. ΠΕ. ἡγοῦ δὴ σὺ νῶν τύχ' ἀγαθῇ. 675

ΧΟ. ὦ φίλη, ὦ ξουθή,

ὦ φίλτατον ὀρνέων,
 πάντων ξύννομε τῶν ἐμῶν
 ὕμνων ξύντροφ' ἀηδοί,
 ἦλθες ἦλθες, ὦ φθης,
 ἡδὺν φθόγγον ἐμοὶ φέρουσ'.
 ἀλλ', ὦ καλλιβάαν κρέκουσ'
 αὐλὸν φθέγμασιν ἡρινοῖς,
 ἄρχου τῶν ἀναπαίστων.

680

Ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ
 προσόμοιοι,

685

ὀλυγόδρανές, πλάσματα πηλοῦ, σκιοεῖδέα φύλ'
 ἀμενηνὰ,

ἀπτῆνες ἐφημέριοι, ταλαοὶ βροτοὶ, ἀνέρες εἰκελό-
 νειροι,

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν
 ἐοῦσι,

τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἄφθιτα μηδο-
 μένοισιν.

ἔν' ἀκούσαντες πάντα παρ' ἡμῶν ὀρθῶς περὶ τῶν
 μετεώρων,

690

φύσιν οἰωνῶν γένεσιν τε θεῶν ποταμῶν τ' Ἑρέβους
 τε Χάους τε

εἰδότες ὀρθῶς παρ' ἐμοῦ, Προδίκῳ κλάειν εἶπητε τὸ
 λοιπόν.

Χάος ἦν καὶ Νύξ Ἑρεβός τε μέλαν πρῶτον καὶ
 Τάρταρος εὐρύς·

γῇ δ' οὐδ' ἀήρ οὐδ' οὐρανὸς ἦν· Ἑρέβους δ' ἐν
 ἀπείροσι κόλποις

τίκτει πρῶτιστον ὑπηνέμιον Νύξ ἢ μελανόπτερος
 ὦν,

695

ἐξ οὗ περιτελλομέναις ὥραις ἐβλασταν Ἔρως ὁ
 ποθεινός,
 στίλβων νῶτον πτερύγοιν χρυσαῖν, εἰκὼς ἀνεμώ-
 κεσι δίναις.
 οὗτος δὲ Χάει πτερόεντι μυγὲς νυχίῳ κατὰ Τάρ-
 τaron εὐρὺν
 ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν
 ἐς φῶς.
 πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἔρως
 ξυνέμιξεν ἅπαντα. 700
 ξυμμιγνυμένων δ' ἐτέρων ἐτέροις γένετ' οὐρανὸς
 ὠκεανὸς τε
 καὶ γῆ πάντων τε θεῶν μακάρων γένος ἄφθιτον.
 ὦδε μὲν ἐσμεν
 πολὺν πρεσβύτατοι πάντων μακάρων. ἡμεῖς δ' ὥς
 ἐσμεν Ἔρωτος
 πολλοῖς δῆλον· πετόμεσθά τε γὰρ καὶ τοῖσιν ἐρῶσι
 σύνεσμεν.
 πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ
 μέγιστα.
 πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος, χειμῶνος,
 ὀπώρας·
 σπεῖρειν μὲν, ὅταν γέρανος κρῶζουσ' ἐς τὴν Λιβύην
 μεταχωρῇ, 710
 καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι
 καθεύδειν,
 εἶτα δ' Ὀρέστη χλαῖναν ὑφαίνειν, ἵνα μὴ ῥιγῶν
 ἀποδύῃ.
 ἰκτῖνος δ' αὖ μετὰ ταῦτα φανεῖς ἐτέραν ὥραν ἀπο-
 φαίνει,

ἡνίκα πεκτεῖν ὦρα προβάτων πόκον ἡρινόν εἶτα
 χελιδῶν,

ὅτε χρὴ χλαῖναν πωλεῖν ἤδη καὶ ληδάριον τι πρί-
 ασθαι. 715

ἐσμέν δ' ὑμῖν Ἀμμων, Δελφοί, Δωδώνη, Φοῖβος
 Ἀπόλλων.

ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνις, οὕτω πρὸς ἅπαντα
 τρέπεσθε,

πρὸς τ' ἐμπορίαν καὶ πρὸς βιότου κτήσιν καὶ πρὸς
 γάμον ἀνδρός·

ὄρνιν τε νομίζετε πάνθ' ὅσα περ περὶ μαντείας δια-
 κρίνει·

φήμη γ' ὑμῖν ὄρνις ἐστὶ, πτάρμον τ' ὄρνιθα κα-
 λεῖτε, 720

ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον
 ὄρνιν.

ἄρ' οὐ φανερώς ἡμεῖς ὑμῖν ἐσμέν μαντεῖος Ἀπόλ-
 λων;

ἦν οὖν ἡμᾶς νομίσητε θεοὺς,
 ἔξετε χρῆσθαι μάντεσι Μούσαις,

αὔραις, ὦραις, χειμῶνι, θέρει, 725

μετρίῳ πνίγει· κούκ ἀποδράντες

καθεδούμεθ' ἄνω σεμνυνόμενοι

παρὰ ταῖς νεφέλαις ὥσπερ χῶ Ζεὺς·

ἀλλὰ παρόντες δώσομεν ὑμῖν,

αὐτοῖς, παισὶν, παίδων παισὶν, 730

πλουθυγίαν,

εὐδαιμονίαν, βίον, εἰρήνην,

νεότητα, γέλωτα, χοροὺς, θαλίας,

γάλα τ' ὀρνίθων.

ὥστε παρέσται κοπιᾶν ὑμῖν

ὑπὸ τῶν ἀγαθῶν

735

οὕτω πλουτήσετε πάντες.

Μοῦσα λοχμαία,

στρ.

τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιότηγξ,

ποικίλη, μεθ' ἧς ἐγὼ

νάπαισι καὶ κυρυφαῖς ἐν ὀρείαις,

740

τιὸ τιὸ τιὸ τιότηγξ,

ἰζόμενος μελίας ἐπὶ φυλλοκόμου,

τιὸ τιὸ τιὸ τιότηγξ,

δι' ἐμῆς γένυος ξουθῆς μελέων

Πανὶ νόμους ἱεροὺς ἀναφαίνω

745

σεμνά τε μητρὶ χορεύματ' ὀρεῖα,

τοτοτοτοτοτοτοτοτοτοτιγξ,

ἐνθεν ὥσπερ εἰ μέλιττα

Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν,

ἀεὶ φέ-

750

ρων γλυκεῖαν ψῶδαν.

τιὸ τιὸ τιὸ τιότηγξ.

εἰ μετ' ὀρνίθων τις ὑμῶν, ᾧ θεαταί, βούλεται

διαπλέκειν ζῶν ἡδέως τὸ λοιπὸν, ὥς ἡμᾶς ἴτω.

ὅσα γὰρ ἐστὶν ἐνθάδ' αἰσχρὰ τῷ νόμῳ κρατού-

μενα,

755

ταῦτα πάντ' ἐστὶν παρ' ἡμῖν τοῖσιν ὀρνισιν καλὰ.

εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχρὸν τὸν πατέρα τύπτειν

νόμῳ,

τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστὶν, ἣν τις τῷ πατρὶ

προσδραμὼν εἴπη πατάξας, αἶρε πλήκτρον, εἰ

μαχεῖ.

εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος,

760

ἄτταγὰς οὗτος παρ' ἡμῖν ποικίλος κεκλήσεται.

εἰ δὲ τυγχάνει τις ὧν Φρυξ μὴδὲν ἤττον Σπινθάρου

φρυγίλος ὄρνις ἐνθάδ' ἔσται, τοῦ Φιλήμονος γένους.
εἰ δὲ δούλός ἐστι καὶ Κὰρ ὥσπερ Ἐξηκεστιίδης,
φυσάτω πάππους παρ' ἡμῖν, καὶ φανοῦνται φρά-

τερες,

765

εἰ δ' ὁ Πεισίου προδοῦναι τοῖς ἀτίμοις τὰς πύλας
βούλεται, πέρδιξ γενέσθω, τοῦ πατρὸς νεοττίον·
ὥς παρ' ἡμῖν οὐδὲν αἰσχρὸν ἔστιν ἐκπερδικίσαι.
τοιάδε κύκνοι

ἀντ.

τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιωτὶγξ,

770

συμμυγῇ βοῇν ὁμοῦ

πτεροῖς κρέκοντες ἱακχον Ἀπόλλω,

τιὸ τιὸ τιὸ τιωτὶγξ,

775

ῥχθω ἐφεζόμενοι παρ' Ἐβρον ποταμὸν,

τιὸ τιὸ τιὸ τιωτὶγξ,

διὰ δ' αἰθέριον νέφος ἦλθε βοά·

πτῆξε δὲ ποικίλα φύλά τε θηρῶν,

κύματά τ' ἔσβεσε νήνεμος αἰθήρ,

τοτοτοτοτοτοτοτοτοτοτὶγξ.

πᾶς δ' ἐπεκτύπησ' Ὀλυμπος·

780

εἶλε δὲ θάμβος ἀνακτας· Ὀλυμπιάδες δὲ μέλος

Χάριτες Μοῦ-

σαί τ' ἐπωλόλυξαν.

τιὸ τιὸ τιὸ τιωτὶγξ.

οὐδὲν ἔστ' ἄμεινον οὐδ' ἥδιον ἢ φύσαι πτερά. 785

αὐτίχ' ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος,

εἶτα πεινῶν τοῖς χοροῖσι τῶν τρυγιδῶν ἤχθετο,

ἐκπτόμενος ἂν οὗτος ἠρίστησεν ἐλθὼν οἴκαδε,

κατ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὐθις αὖ κατέπτατο.

ἄρ' ὑπόπτερον γενέσθαι παντός ἐστιν ἄξιον;

ὥς Διτρέφης γε πυτιναῖα μόνον ἔχων πτερά

ἤρέθη φύλαρχος, εἰθ' ἵππαρχος, εἴτ' ἐξ οὐδενός

μεγάλα πράττει κάστι νυνὶ ξουθὸς ἵππαλεκτρῶν.

ΠΕ. ταυτὶ τοιαυτὶ· μὰ Δί' ἐγὼ μὲν πρῶγμά πω 801
γελοιότερον οὐκ εἶδον οὐδεπώποτε.

ΕΤ. ἐπὶ τῷ γελᾶς;

ΠΕ. ἐπὶ τοῖσι σοῖς ὠκυπτέροις.

οἶσθ' ὃ μάλιστ' ἔοικας ἐπτερωμένος;

εἰς εὐτέλειαν χηνὶ συγγεγραμμένῃ. 805

ΕΤ. σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῃ.

ΠΕ. ταυτὶ μὲν ἡκασμεσθα κατὰ τὸν Αἰσχύλον·

τάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς.

ΕΘΟΥ. ἄγε δὴ τί χρὴ δρᾶν;

ΠΕ. πρῶτον ὄνομα τῇ πόλει

θέσθαι τι μέγα καὶ κλεινόν, εἶτα τοῖς θεοῖς 810

θῦσαι μετὰ τοῦτο. ΕΤ. ταῦτα κάμοι συνδοκεῖ.

ΕΠΟΥ. φέρ' ἴδω, τί δ' ἡμῖν τοῦνομ' ἔσται τῇ πόλει;

ΠΕ. βούλεσθε τὸ μέγα τοῦτο τοῦκ Λακεδαίμονος,

Σπάρτην ὄνομα καλῶμεν αὐτήν; ΕΤ. Ἡράκλεις·

Σπάρτην γὰρ ἂν θέιμην ἐγὼ τῇμῃ πόλει; 815

οὐδ' ἂν χαμεύνη πάνυ γε κειρίαν ἔχων.

ΠΕ. τί δῆτ' ὄνομ' αὐτῇ θησόμεσθ'; ΕΤ. ἐντευθενὶ

ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων

χαυνόν τι πάνυ. ΠΕ. βούλει Νεφελοκοκκυγίαν;

ΕΠΟΥ. ἰὸν ἰού.

καλὸν γὰρ ἀτεχνῶς καὶ μέγ' εὔρες τοῦνομα. 820

ΕΤ. ἄρ' ἐστὶν αὐτήγῃ Νεφελοκοκκυγία,

ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα

τά τ' Αἰσχίνου 'σθ' ἅπαντα;

ΠΕ. καὶ λῶστον μὲν οὖν

τὸ Φλέγρας πεδίον, ἧ' οἱ θεοὶ τοὺς Γηγενεῖς

ἀλαξονεύόμενοι καθυπερηκόντισαν.

825

ΕΤ. λιπαρὸν τὸ χρήμα τῆς πόλεως. τίς δαὶ θεὸς

πολιούχος ἔσται· τῷ ξανοῦμεν τὸν πέπλον·

ΠΕ. τί δ' οὐκ Ἀθηναίαν ἐῷμεν πολιάδα·

ΕΤ. καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὐτακτος πόλις,
 ὅπου θεός, γυνὴ γεγονυῖα, πανοπλίαν
 ἔστηκ' ἔχουσα, Κλεισθένης δὲ κερκίδα·

830

ΠΕ. τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν·

ΕΠΟΨ. ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ,
 ὅσπερ λέγεται δεινότατος εἶναι πανταχοῦ
 Ἄρεως νεοττός.

835

ΕΤ. ὦ νεοττέ δέσποτα·

ὥς δ' ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.

ΠΕ. ἄγε νυν, σὺ μὲν βάδιζε πρὸς τὸν αἶρα,
 καὶ τοῖσι τειχίζουσι παραδιακόνει, ^{help}
 χάλκας ^{give} παραφέρει, πηλὸν ἀποδὺς ὄργασον, ^{must}
 λεκάνην ^{god} ἀνένευκε, κατάρπες ἀπὸ τῆς κλίμακος, ⁸⁴⁰
 φύλακας ^{com} κατάρπῃσαι, τὸ πῦρ ἔγκρυπτ' αἰεὶ,
 κωδωνοφορῶν ^{beat me will} περίτρεχε, καὶ κάθευδ' ἐκεῖ·
 κήρυκε δὲ πέμψον τὸν μὲν ἐς θεοὺς ἄνω,
 ἕτερον δ' ἄνωθεν αὐτὸν παρ' ἀνθρώπους κάτω,
 κακεῖθεν ^{give me} αὐτὸς παρ' ἐμέ.

845

ΕΤ. ^{give me} σὺ δέ γ' αὐτοῦ μένων
 οἰμῶζε παρ' ἐμ'.

ΠΕ. ἴθ', ὦγαθ', οἱ πέμπω σ' ἐγώ.

οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἂν λέγω πεπραγέται.

ἐγὼ δ' ἵνα θύσω τοῖσι ^{new maid} καίνοισιν θεοῖς,

τὸν ἱερέα πέμψοντα τὴν πομπὴν καλῶ.

παῖ παῖ, τὸ κάνουν αἵρεσθε καὶ τὴν χέρνιβα. ⁸⁵⁰

ΧΟ. ὁμορροθῶ, συνθέλω,

στρ.

συμπαραινέσας ἔχω

^{give me} προσόδια μεγάλα

σεμνὰ προσιέναι θεοῖσιν

ἄμα δὲ προσέτι χάριτος ἔνεκα
προβάτιόν τι θύειν.

856

ἴτω ἴτω δὲ Πυθιάς βρά θεῶ.
συναδέτω δὲ Χαῖρις ᾠδάν.

ΠΕ. παῦσαι σὺ φύσων, Ἡράκλεις, τουτὶ τί ἦν;
τουτὶ μὰ Δι' ἐγὼ πολλὰ δὴ καὶ δειν' ἰδὼν,
οὐπω κόρακ' εἶδον ἐμπεφορβωμένον.
ἱερεῦ, σὸν ἔργον, θύε τοῖς καινοῖς θεοῖς.

ΙΕ. δράσω τάδ'. ἀλλὰ ποῦ 'στιν ὁ τὸ κανοῦν ἔχων
εὐχεσθε τῇ 'Εστία τῇ ὀρνιθείῳ, καὶ τῷ ἰκτίνῳ
τῷ ἐστινῶν, καὶ ὀρνισιν Ὀλυμπίοις καὶ Ὀλυμ-
πῆσι πᾶσι καὶ πάσῃσιν,

ΠΕ. ὦ Σουνιέρακε, χαῖρ' ἀναξ Πελαργίκε.

ΙΕ. καὶ κύκνῳ Πυθίῳ καὶ Δηλίῳ, καὶ Λητοῖ Ὀρτυ-
γομήτρᾳ, καὶ Ἀρτέμιδι Ἀκαλανθίδι,

ΠΕ. οὐκέτι Κολαινίς, ἀλλ' Ἀκαλανθίς Ἀρτεμις.

ΙΕ. καὶ φρεγγίῳ Σαβαζίῳ, καὶ στρουθῷ μεγάλῃ
μητρὶ θεῶν καὶ ἀνθρώπων,

ΠΕ. δέσποινα Κυβέλη, στρουθὲ, μήτηρ Κλεοκρίτου.

ΙΕ. δίδοναι Νεφελοκοκκυγιεύσιν ὑγίειαν καὶ σωτηρίαν,
αὐτοῖσι καὶ Χίοισι,

ΠΕ. Χίοισιν ἥσθην πανταχοῦ προσκειμένοις.

ΙΕ. καὶ ἥρωσι [καὶ ὀρνισι] καὶ ἥρῶν παισὶ, πορφυ-
ρίωνι, καὶ πελεκάντῃ, καὶ πελέκινῳ, καὶ φλέξι-
δι, καὶ τέτρακι, καὶ τᾶννι, καὶ ἐλεᾷ, καὶ
βασκᾷ,

καὶ ἐλαρᾷ, καὶ ἐρωδιῷ, καὶ καταρράκτη, καὶ με-
λαγκορύφῳ, καὶ αἰγιθάλλῳ,

ΠΕ. παῦ ἐς κόρακας· παῦσαι καλῶν. ἰοὺ ἰοὺ,
ἐπὶ ποῖον, ὦ κακρόδαιμον, ἱερεῖον καλεῖς
ἀλίσκετους καὶ γυπάς; οὐχ ὁρᾷς ὅτι

890

^{χίτη} ἰκτίνος εἰς ἂν τοῦτό γ' οἴχοιθ' ^{συνηγμένη} ἀρπάσας;
ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα. ^{νωεῖς}
ἐγὼ γὰρ αὐτὸς τουτογὶ θύσω μόνος.

ΧΟ. εἰτ' αὖθις αὖ τὰρα σοι ^{ἀντ.} 895

δεῖ με δεύτερον μέλος ^{λόγιον}
χέρνιβι θεοσεβῆς
ὅσιον ἐπιβοᾶν, καλεῖν δὲ
μάκαρας, ἓνα τινὰ μόνον, εἴπερ
ἱκανὸν ἔξετ' ὄψον. ^{ἡμεῖς}
τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν
γενεῖόν ἐστι καὶ κέρατα. ^{ἡμεῖς}

900

ΠΕ. θύοντες εὐξώμεσθα τοῖς πτερίνοισι θεοῖς.

ΠΟΙ. Νεφελοκοκκυγίαν τὰν εὐδαίμονα
κληῖσθαι, ὦ Μοῦσα,
τεαῖς ἐν ὕμνων αἰδαῖς. ⁹⁰⁵

ΠΕ. τουτὶ τὸ πρᾶγμα ποδαπόν; εἰπέ μοι, τίς εἶ;

ΠΟΙ. ἐγὼ μελιγλώσσω ἐπέων ἰεῖς αἰοδᾶν,
Μουσάων θεράπων ὀτρηρὸς ^{ἡμεῖς}
κατὰ τὸν Ὅμηρον. ⁹¹⁰

ΠΕ. ἔπειτα δῆτα δοῦλος ὦν κόμην ἔχεις;

ΠΟΙ. οὐκ, ἀλλὰ πάντες ἐσμέν οἱ διδάσκαλοι
Μουσάων θεράποντες ὀτρηροί,
κατὰ τὸν Ὅμηρον.

ΠΕ. οὐκ ἐτὸς ὀτρηρὸν καὶ τὸ ληδάριον ἔχεις.
ἀτάρ, ὦ ποιητὰ, κατὰ τί δεῦρ' ἀνεφθάρης; ⁹¹⁵

ΠΟΙ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας
τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ,
καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.

ΠΕ. ταυτὶ σὺ πότε ἐποίησας ἀπὸ ποίου χρόνου; ⁹²⁰

ΠΟΙ. πάλαι πάλαι δὴ τήνδ' ἐγὼ κλήζω πόλιν.

ΠΕ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγὼ,

calliope

- καὶ τοῦνομ' ὥσπερ παίδιω νῦν δὴ 'θέμην;
 ΠΟΙ. ἀλλὰ τις ὠκεία Μουσάων φάτις
 οἷάπερ ἵππων ἀμαρυνγά.
 σὺ δὲ πάτερ κρίστορ Αἴτνας, ἰ
 ζαθέων ἱερῶν ὁμώνυμε,
 δὸς ἐμὲν ὅ τι περ
 τεᾷ κεφαλᾷ θέλεις
 πρόφρων δόμεν ἐμὲν τεῖν.
 ΠΕ. τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,
 εἰ μὴ τι τούτῳ δόντες ἀποφευξούμεθα.
 οὗτος, σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις,
 ἀπόδυθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.
 ἔχε τὴν σπολάδα· πάντως δέ μοι ῥηγῶν δοκεῖς.
 ΠΟΙ. τότε μὲν οὐκ ἀέκουσα φίλα
 Μοῦσα δῶρον δέχεται·
 τὴν δὲ τεᾷ φρενὶ μάθε
 Πινδάρειον ἔπος·
 ΠΕ. ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται.
 ΠΟΙ. νομάδεσσι γὰρ ἐν Σκύθαις
 ἀλᾶται Στράτων,
 ὃς ὑφαντοδόνητον ἔσθος οὐ πέπαται·
 ἀκλεῆς δ' ἔβα σπολὰς ἄνευ χιτῶνος.
 ξύνες ὅ τοι λέγω.
 ΠΕ. ξυνήμ' ὅτι βούλει τὸν χιτωνίσκον λαβεῖν.
 ἀπόδυθι· δεῖ γὰρ τὸν ποιητὴν ὠφελεῖν.
 ἄπελθε τουτονὶ λαβῶν.
 ΠΟΙ. ἀπέρχομαι,
 καὶ τὴν πόλιν γ' ἐλθὼν ποιήσω δὴ ταδί.
 κλῆσον, ὦ χρυσόθρονε, τὰν
 τρομεράν, κρυεράν.
 νιφόβολα πεδία πολύσπορά τ'

925

930

935

940

945

950

ἤλυθον ἄλαλαί.

ΠΕ. νῆ τὸν Δί', ἀλλ' ἤδη πέφευγας ταυταγί
τὰ κρυερὰ τουδὶ τὸν χιτωνίσκον λαβών. 955
τουτὶ μὰ Δί' ἐγὼ τὸ κακὸν οὐδέποτ' ἤλπισα,
οὕτω ταχέως τοῦτον πεπύσθαι τὴν πόλιν.
αἰθῆς σὺ περιχώρει λαβών τὴν χέρνιβα.
εὐφημία ὅστω. ΧΡ. μὴ κατάρξῃ τοῦ τράγου.

ΠΕ. σὺ δ' εἰ τίς; ΧΡ. ὅστις; χρησμολόγος. 960

ΠΕ. οἴμωξέ νυν.

ΧΡ. ὦ δαιμόνιε, τὰ θεῖα μὴ φαύλως φέρε.
ὥς ἔστι Βάκιδος χρησμὸς ἄντικρυς λέγων
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕ. κάπειτα πῶς
ταῦτ' οὐκ ἐχρησμολόγεις σὺ πρὶν ἐμέ τὴν πόλιν
τὴνδ' οἰκίσαι; ΧΡ. τὸ θεῖον ἐνεπόδιζέ με. 965

ΠΕ. ἀλλ' οὐδὲν οἶόν ἐστ' ἀκοῦσαι τῶν ἐπῶν.

ΧΡ. Ἄλλ' ὅταν οἰκήσωσι λύκοι πολιαί τε κορῶναι
ἐν ταῖτῳ τὸ μεταξὺ Κορίνθου καὶ Σικυνῶνος,

ΠΕ. τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων;

ΧΡ. ἤνιξας ὁ Βάκεις τοῦτο πρὸς τὸν ἀέρα. 970
πρῶτον Πανδώρα θῦσαι λευκότριχα κριόν
ὃς δέ κ' ἐμῶν ἐπέων ἔλθῃ πρῶτιστα προφήτης,
τῷ δόμεν ἱμάτιον καθαρὸν καὶ καινὰ πέδιλα,

ΠΕ. ἔνεστι καὶ τὰ πέδιλα;

ΧΡ. λαβέ τὸ βιβλίον.
καὶ φιάλην δοῦναι, καὶ σπλάγχνων χεῖρ' ἐπι-
πλήσαι. 975

ΠΕ. καὶ σπλάγχνα διδόν' ἔνεστι;

ΧΡ. λαβέ τὸ βιβλίον.
κἂν μὲν, θέσπιε κούρε, ποιῆς ταῦθ' ὥς ἐπιτέλλω,
αἰετὸς ἐν νεφέλῃσι γενήσεται· αἱ δέ κε μὴ δῶς,

οὐκ ἔσει οὐ τρυγῶν οὐδ' αἰετὸς, οὐ δρυκολάπτης.

ΠΕ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα; ΧΡ. λαβὲ τὸ βιβλίον.

ΠΕ. οὐδὲν ἄρ' ὅμοιός ἐσθ' ὁ χρησμός τουτφεῖ, 981

ὣν ἐγὼ παρὰ τὰ πόλλωνος ἐξεγραψάμην

Αὐτὰρ ἐπὶ ἄκλῆτος ἰὼν ἄνθρωπος ἀλαζών

λυπῇ θύοντας καὶ σπλαγχνεύειν ἐπιθυμῇ,

δὴ τότε χρὴ τύπτειν αὐτὸν πλευρῶν τὸ μεταξὺ,

ΧΡ. οὐδὲν λέγειν οἰμαί σε.

ΠΕ. λαβὲ τὸ βιβλίον. 986

καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσι,

μήτ' ἦν Δάμπων ἢ μήτ' ἦν ὁ μέγας Διοπεύθης.

ΧΡ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα;

ΠΕ. λαβὲ τὸ βιβλίον.

οὐκ εἰ θύραζ' ἐς κόρακας; ΧΡ. οἶμοι δειλαιός. 990

ΠΕ. οὐκ οὐν ἐτέρωσε χρησμολογήσεις ἐκτρέχων;

ΜΕ. ἦκω παρ' ὑμῶς

ΠΕ. ἕτερον αὖ τουτὶ κακόν.

τί δ' αὖ σὺ δράσων; τίς ἰδέα βουλήματος;

τίς ἢ ᾧ πίνουα, τίς ὁ κόθορνος τῆς ὁδοῦ;

ΜΕ. γεωμετρήσαι βούλομαι τὸν αἶρα 995

ὑμῖν, διελεῖν τε κατὰ γύας.

ΠΕ. πρὸς τῶν θεῶν,

σὺ δ' εἰ τίς ἀνδρῶν;

ΜΕ. ὅστις εἴμ' ἐγώ; Μέτων,

ὃν οἶδεν Ἑλλὰς χω' Κολωνός.

ΠΕ. εἰπέ μοι,

ταυτὶ δέ σοι τί ἔστι;

ΜΕ. κανόνες αἶρος.

αὐτίκα γὰρ ἀήρ ἐστι τὴν ἰδέαν ὅλος 1000

κατὰ πνιγέα μάλιστα. προσθεῖς οὖν ἐγὼ

τὸν κανόν' ἀνωθεν τουτονὶ τὸν καμπύλον,

ἐνθεὶς διαβήτην—μανθάνεις; ΠΕ. οὐ μανθάνω.

ΜΕ. ὀρθῶ μετρήσω κανόνι προστιθεὶς, ἵνα
ὁ κύκλος γένηται σοι τετράγωνος, κὰν μέσφ 1005
ἀγορά, φέρουσαι δ' ὥσιν εἰς αὐτὴν ὁδοὶ
ὀρθαὶ πρὸς αὐτὸ τὸ μέσον, ὥσπερ δ' ἀστέρος,
αὐτοῦ κυκλοτεροῦς ὄντος, ὀρθαὶ πανταχῇ
ἀκτῖνες ἀπολάμπωσιν.

ΠΕ. ἄνθρωπος Θαλῆς.

Μέτων. ΜΕ. τί ἔστιν; 1010

ΠΕ. οἶσθ' ὅτιη φιλῶ σ' ἐγώ;
κὰμοι πιθόμενος ὑπαποκλίνει τῆς ὁδοῦ.

ΜΕ. τί δ' ἐστὶ δεινόν;

ΠΕ. ὥσπερ ἐν Λακεδαίμονι
ξενηλατεῖται, καὶ κεκίνηνται τινες
πληγαὶ συχναὶ κατ' ἄστν. ΜΕ. μὴν στασιάζετε;

ΠΕ. μὰ τὸν Δί' οὐ δῆτ'. ΜΕ. ἀλλὰ πῶς; 1015

ΠΕ. ὁμοθυμαδὸν
σποδεῖν ἅπαντας τοὺς ἀλαζόνας δοκεῖ.

ΜΕ. ὑπάγοιμί τ᾽ ἄν.

ΠΕ. νῆ Δί', ὥς οὐκ οἶδ' ἂν εἰ
φθαίης ἄν' ἐπείκεινται γὰρ ἐγγὺς αὐταί.

ΜΕ. οἴμοι κακοδαίμων.

ΠΕ. οὐκ ἔλεγον ἐγὼ πάλαι;
οὐκ ἀναμετρήσεις σαντὸν ἀπιὼν ἀλλαχῇ; 1020

ΕΠΙ. ποῦ πρόξενοι;

ΠΕ. τίς ὁ Σαρδανάπαλλος οὐτοσί;

ΕΠΙ. ἐπίσκοπος ἦκω δεῦρο τῷ κυάμφ λαχὼν
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕ. ἐπίσκοπος;

ἔπεμψε δὲ τίς σε δεῦρο;

ΕΠΙ. φαῦλον βιβλίον

Τελέου.

1025

ΠΕ. τί; βούλει δῆτα τὸν μισθὸν λαβὼν
μὴ πράγματ' ἔχειν, ἀλλ' ἀπιέναι;

ΕΠΙ. νῆ τοὺς θεοὺς.

ἐκκλησιάσαι γοῦν ἐδεόμην οἴκοι μένων.

ἔστιν γὰρ ἃ δι' ἐμοῦ πέπρακται Φαρνάκη.

ΠΕ. ἀπιθι λαβὼν ἔστιν δ' ὁ μισθὸς οὗτοςί.

ΕΠΙ. τουτὶ τί ἦν; ΠΕ. ἐκκλησία περὶ Φαρνάκου. 1030

ΕΠΙ. μαρτύρομαι τυπτόμενος ὦν ἐπίσκοπος.

ΠΕ. οὐκ ἀποσοβήσεις; οὐκ ἀποίσεις τὸ κάδω;

οὐ δεινά; καὶ πέμπουσιν ἤδη 'πισκόπους

ἐς τὴν πόλιν, πρὶν καὶ τεθύσθαι τοῖς θεοῖς.

ΨΗ. ἐὰν δ' ὁ Νεφελοκκυγιεὺς τὸν 'Αθηναῖον ἀδικῇ 1035

ΠΕ. τουτὶ τί ἔστιν αὐτὸ κακὸν τὸ βιβλίον;

ΨΗ. ψηφισματοπώλης εἰμὶ, καὶ νόμους νέους

ἤκω παρ' ὑμᾶς δεῦρο πωλήσω. ΠΕ. τὸ τί;

ΨΗ. χρῆσθαι Νεφελοκοκκυγιᾶς τοῖσδε τοῖς μέτροισι
καὶ σταθμοῖσι καὶ ψηφίσμασι, καθάπερ 'Ολο-
φύξιοι. 1040

ΠΕ. σὺ δέ γ' οἶσπερ ὠτοτύξιοι χρήσει τάχα.

ΨΗ. οὗτος, τί πάσχεις;

ΠΕ. οὐκ ἀποίσεις τοὺς νόμους;

πικροὺς ἐγὼ σοι τήμερον δείξω νόμους. 1045

ΕΠΙ. καλοῦμαι Πεισθέταιρον ὕβρεως ἐς τὸν μουνυ-
χιῶνα μῆνα.

ΠΕ. ἄληθες, οὗτος; ἔτι γὰρ ἐνταῦθ' ἦσθα σύ;

ΨΗ. ἐὰν δέ τις ἐξελαύνῃ τοὺς ἄρχοντας, καὶ μὴ δέχεται
κατὰ τὴν στήλην, 1051

ΠΕ. οἴμοι κακοδαίμων, καὶ σὺ γὰρ ἐνταῦθ' ἦσθ' ἔτι;

ΕΠΙ. ἀπολῶ σε, καὶ γράφω σε μυρίας δραχμάς.

ΠΕ. ἐγὼ δέ σοῦ γε τὸ κάδω διασκεδῶ.

ΕΠΙ. μέμνησ' ὅτε τῆς στήλης κατετίλῃς ἐσπέρας ;

ΠΕ. αἰβοῖ. λαβέτω τις αὐτόν. οὗτος, οὐ μενεῖς ; 1035
ἀπώμεν ἡμεῖς ὥς τάχιστ' ἐντευθενὶ
θύσοντας εἴσω τοῖς θεοῖσι τὸν τραγον.

ΧΟ. ἤδη 'μοὶ τῷ παντόπτῃ στρ.

καὶ παντάρχα θνητοὶ πάντες
θύσους' εὐκταλαῖς εὐχαῖς. 1060

πᾶσαν μὲν γὰρ γᾶν ὀπτεύω,
σώζω δ' εὐθαλεῖς καρπούς,
κτείνων παμφύλων γένναν
θηρῶν, οἳ πάντ' ἐν γαίᾳ
ἐκ κάλυκος αὐξανόμενον γένυσι παμφάγοις 1065

δένδρεσί τ' ἐφεζόμενα καρπὸν ἀποβόσκειται
κτείνω δ' οἳ κήπους εὐώδεις
φθείρουσιν λύμαις ἐχθίσταις
έρπετά τε καὶ δάκετα πάνθ' ὅσα περ

ἔστιν ὑπ' ἐμᾶς πτέρυγος ἐκ φοναῖς ὄλλυται. 1070

τῇδε μέντοι θῆμέρα μάλιστ' ἐπαναγορεύεται,
ἣν ἀποκτείνει τις ὑμῶν Διαγόραν τὸν Μῆλιον, 1072
λαμβάνειν τάλαντον, ἣν τε τῶν τυράννων τίς τινα
τῶν τεθνηκότων ἀποκτείνει, τάλαντον λαμβάνειν.

βουλόμεσθ' οὖν νῦν ἀνειπεῖν ταῦτα χῆμεῖς ἐν-
θάδε·

ἣν ἀποκτείνει τις ὑμῶν Φιλοκράτη τὸν Στρούθιον,
λήψεται τάλαντον· ἣν δὲ ζῶντά γ' ἀγάγῃ, τέτταρα,
ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοῦ-
βολουῦ. 1079

εἶτα φυσῶν τὰς κίχλας δείκνυσι καὶ λυμαίνεται,
τοῖς τε κοψίχοισιν εἰς τὰς ῥῖνας ἐγγχεῖ τὰ πτερά,
τὰς περιστερὰς θ' ὁμοίως ξυλλαβὼν εἴρξας ἔχει,
καπαναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ.

ταῦτα βουλόμεσθ' ἀνειπεῖν· κεῖ τις ὄρνιθας τρέφει
 εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθιέναι. 1085
 ἣν δὲ μὴ πίθησθε, συλληφθέντες ὑπὸ τῶν ὀρνέων
 αὐθις ὑμεῖς αὐτὰ παρ' ἡμῖν δεδεμένοι παλεύετε.

εὐδαιμον φύλον πτηνῶν ἀντ.

οἰωνῶν, οἳ χειμῶνος μὲν

χλαίνας οὐκ ἀμπισχνούνται· 1090

οὐδ' αὐτὰ θερμὴ πνίγους ἡμᾶς

ἀκτὶς τηλαυγῆς θάλπει·

ἀλλ' ἀνθηρῶν λειμώνων

φύλλων ἐν κόλποις ναίω,

ἡνίκ' ἂν ὁ θεσπέσιος ὄξυ μέλος ἀχέτας 1095

θάλπεσι μεσημβρινοῖς ἡλιομανῆς βοᾷ.

χειμάζω δ' ἐν κοίλοις ἄντροις,

Νύμφαις οὐρεΐαις ξυμπαίζων

ἡρινά τε βοσκόμεθα παρθένια

λευκότροφα μύρτα, Χαρίτων τε κηπεύματα. 1100

τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι,

ὅσ' ἀγάθ', ἣν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώ-
 σομεν,

ὥστε κρεῖττω δῶρα πολλῷ τῶν Ἀλεξάνδρου
 λαβεῖν. 1104

πρῶτα μὲν γὰρ οὐ μάλιστα πᾶς κριτῆς ἐφίεται,

γλαῦκες ὑμᾶς οὐποτ' ἐπιλείψουσι Λαυρειωτικά·

ἀλλ' ἐνοικήσουσιν ἔνδον, ἔν τε τοῖς βαλλαντίοις

ἐννεοττεύουσιν κακλέψουσιν μικρὰ κέρματα.

εἴτα πρὸς τούτοισιν ὥσπερ ἐν ἱεροῖς οἰκήσετε.

τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἰτόν· 1110

κἂν λαχόντες ἀρχίδιον εἴθ' ἀρπάσαι βούλησθ' τι,

ὅξυν ἱερακίσκον ἐς τὰς χεῖρας ὑμῖν δώσομεν.

ἣν δὲ που δειπνήτε, πρηγορῶνας ὑμῖν πέμψομεν.

ἦν δὲ μὴ κρίνητε, χαλκεύεσθε μνηίσκους φορεῖν
ὥσπερ ἀνδριάντες· ὡς ὑμῶν ὅς ἂν μὴ μῆν' ἔχη,
ὅταν ἔχητε χλανίδα λευκὴν, τότε μάλισθ' οὕτω
δίκην

1116

δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνεσι κατατιλῶμενοι.

ΠΕ. τὰ μὲν ἱέρ' ἡμῖν ἐστίν, ὠρνιθες, καλὰ·
ἀλλ' ὥς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος
οὐδεὶς ὅτου πευσόμεθα τάκεϊ πράγματα.
ἀλλ' οὕτοσὶ τρέχει τις Ἀλφειὸν πνέων.

1120

ΑΓ. Α. ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ
'στι, ποῦ

ποῦ Πεισθέταιρός ἐστιν ἄρχων; ΠΕ. οὕτοσί.

ΑΓ. Α. ἐξφοδόμηταί σοι τὸ τεῖχος. ΠΕ. εὖ λέγεις.

ΑΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον· 1125
ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς
καὶ Θεογένης ἐναντίω δὴ ἄρματε,
ἵππων ὑπόντων μέγεθος ὕσον ὁ δούριος,
ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. ΠΕ. Ἡράκλεις.
ΑΓ. Α. τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ' αὐτ' ἐγὼ,
ἐκατοντορόγιον.

1131

ΠΕ. ὦ Πόσειδον τοῦ μάκρους.

τίνες ὠκοδόμησαν αὐτὸ τηλικουτοῦ;

ΑΓ. Α. ὠρνιθες, οὐδεὶς ἄλλος, οὐκ Αἰγύπτιος
πλινθοφόρος, οὐ λιθουργὸς, οὐ τέκτων παρῆν,
ἀλλ' αὐτόχειρες, ὥστε θαυμάζειν ἐμέ. 1135
ἐκ μὲν γε Λιβύης ἦκον ὡς τρισμύριαι
γέρανοι, θεμελίους καταπεπωκυῖαι λίθους.
τούτους δ' ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν.
ἕτεροι δ' ἐπλινθοφόρουν πελαργοὶ μύριοι
ὑδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν ἀέρα 1140
οἱ χαραδριοὶ καὶ τᾶλλα ποτάμι' ὄρνεα.

ΠΕ. ἐπηλοφόρουν δ' αὐτοῖσι τίνες;

ΑΓ. Α.

ἐρωδιοὶ

λεκάναισι. ΠΕ. τὸν δὲ πηλὸν ἐνεβάλλοντο πῶς;

ΑΓ. Α. τοῦτ', ὦγαθ', ἐξεύρητο καὶ σοφώτατα·

οἱ χῆνες ὑποτύπτοντες ὥσπερ ταῖς ἅμαις 1145

ἐς τὰς λεκάνας ἐνέβαλλον αὐτοῖς τοῖν ποδοῖν.

ΠΕ. τί δῆτα πόδες ἂν οὐκ ἂν ἐργασαίαιτο;

ΑΓ. Α. καὶ νῆ Δ' αἱ νῆτταί γε περιεζωσμένοι

ἐπλινθοφόρουν· ἄνω δὲ τὸν ὑπαγωγέα

ἐπέτοντ' ἔχουσαι κατόπιν, ὥσπερ παιδία, 1150

τὸν πηλὸν ἐν τοῖς στόμασιν αἱ χελιδόνες.

ΠΕ. τί δῆτα μισθωτοὺς ἂν ἔτι μισθοῖτό τις;

φέρ' ἴδω, τί daί; τὰ ξύλινα τοῦ τείχους τίνες

ἀπειργάσαντ';

ΑΓ. Α.

ἔρμιθες ἦσαν τέκτονες

σοφώτατοι πελεκῶντες, οἳ τοῖς ῥύγχεσιν 1155

ἀπεπελέκησαν τὰς πύλας ἣν δ' ὁ κτύπος

αὐτῶν πελεκῶντων ὥσπερ ἐν ναυπηγίῳ.

καὶ νῦν ἅπαντ' ἐκεῖνα πεπύλωται πύλαις,

καὶ βεβαλάνωται καὶ φυλάττεται κύκλῳ,

ἐφοδεύεται, κωδωνοφορεῖται, πανταχῇ 1160

φυλακαὶ καθεστήκασιν καὶ φρυκτωρίαί

ἐν τοῖσι πύργοις. ἀλλ' ἐγὼ μὲν ἀποτρέχων

ἀπονύψομαι· σὺ δ' αὐτὸς ἤδη τᾶλλα δρᾷ.

ΧΟ. οὗτος, τί ποιεῖς; ἄρα θαυμάζεις ὅτι

οὕτω τὸ τεῖχος ἐκτετείχισται ταχύ; 1165

ΠΕ. νῆ τοὺς θεοὺς ἔγωγε· καὶ γὰρ ἄξιον·

ἴσα γὰρ ἀληθῶς φαίνεται μοι ψεύδεσιν.

ἀλλ' ὅδε φύλαξ γὰρ τῶν ἐκείθεν ἀγγελος

ἴεσθεὶ πρὸς ἡμᾶς δεῦρο, πυρρίχην βλέπων.

ΑΓ. Β. ἰὺν ἰὺν, ἰὺν ἰὺν, ἰὺν ἰὺν.

1170

ΠΕ. τί τὸ πρᾶγμα τουτί;

ΑΓ. Β. δεινότατα πεπόνθαμεν.
τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς
διὰ τῶν πυλῶν εἰσέπτατ' εἰς τὸν αἶρα,
λαθὼν κολοιοὺς φύλακας ἡμεροσκόπους.

ΠΕ. ὦ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος. 1175
τίς τῶν θεῶν;

ΑΓ. Β. οὐκ ἴσμεν ὅτι δ' εἶχε πτερὰ,
τοῦτ' ἴσμεν.

ΠΕ. οὐκ οὖν δῆτα περιπόλους ἐχρῆν
πέμψαι κατ' αὐτὸν εὐθύς;

ΑΓ. Β. ἀλλ' ἐπέμψαμεν
τρισμυρίους ἱέρακας ἵπποτοξότας,
χωρεῖ δὲ πᾶς τις ὄνυχας ἡγκυλωμένος, 1180
κερχυῆς, τριόρχης, γύνψ, κύμινδις, αἰετός·
ῥύμη τε καὶ πτεροῖσι καὶ ῥοιζήμασιν
αἰθὴρ δονεῖται τοῦ θεοῦ ζητουμένου
κάστ' οὐ μακρὰν ἄπωθεν, ἀλλ' ἐνταῦθά ποῦ
ἦδη ᾽στίν. 1185

ΠΕ. οὐκοῦν σφενδόνας δεῖ λαμβάνειν
καὶ τόξα· χώρει δεῦρο πᾶς ὑπηρέτης·
τόξευε, παῖε, σφενδόνην τίς μοι δότω.

ΧΘ. πόλεμος αἵρεται, πόλεμος οὐ φατός στρ.
πρὸς ἐμὲ καὶ θεοὺς. ἀλλὰ φύλαττε πᾶς 1190
αἶρα περινέφελον, ὃν Ἑρεβος ἐτέκετο,
μὴ σε λάθῃ θεῶν τις ταύτῃ περῶν 1195
ἄθρει δὲ πᾶς κύκλῳ σκοπῶν * *,
ὡς ἐγγὺς ἦδη δαίμονος πεδαρσίου
δίνης πτερωτὸς φθόγγος ἐξακούεται.

ΠΕ. αὕτη σὺ ποῖ ποῖ ποῖ πέτει; μέν' ἥσυχος,
ἔχ' ἀτρέμας· αὐτοῦ στηθ'· ἐπίσχες τοῦ δρόμου.

τίς εἶ; ποδαπή; λέγειν ἐχρῆν ὀπόθεν ποτ' εἶ.

ΙΡ. παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων. 1203

ΠΕ. ὄνομα δέ σοι τί ἐστι, πλοῖον, ἢ κυνῇ;

ΙΡ. Ἴρις ταχεῖα. ΠΕ. Πάραλος, ἢ Σαλαμινία;

ΙΡ. τί δὲ τοῦτο; 1205

ΠΕ. ταυτηνὶ τις οὐ ξυλλήψεται
ἀναπτάμενος τρίορχος;

ΙΡ. ἐμὲ συλλήψεται;

τί ποτ' ἐστὶ τουτὶ τὸ κακόν;

ΠΕ. οἰμώξει μακρά.

ΙΡ. ἄτοπόν γε τουτὶ πρᾶγμα.

ΠΕ. κατὰ ποίας πύλας
εἰσῆλθες εἰς τὸ τεῖχος, ὦ μιαρωτάτῃ;

ΙΡ. οὐκ οἶδα μὰ Δί' ἔγωγε κατὰ ποίας πύλας. 1210

ΠΕ. ἤκουσας αὐτῆς οἶον εἰρωνεύεται;
πρὸς τοὺς κολοιάρχους προσῆλθες; οὐ λέγεις;
σφραγίδ' ἔχεις παρὰ τῶν πελαργῶν;

ΙΡ. τί τὸ κακόν;

ΠΕ. οὐκ ἔλαβες; ΙΡ. ὑγιαίνεις μὲν;

ΠΕ. οὐδὲ σύμβολον
ἐπέβαλεν ὀρνίθαρχος οὐδεὶς σοι παρών; 1215

ΙΡ. μὰ Δί' οὐκ ἔμουγ' ἐπέβαλεν οὐδεὶς ὦ μέλε.

ΠΕ. καῖπειτα δῆθ' οὕτω σιωπῇ διαπέτει
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;

ΙΡ. ποία γὰρ ἄλλη χρὴ πέτεσθαι τοὺς θεούς;

ΠΕ. οὐκ οἶδα μὰ Δί' ἔγωγε· τῇδε μὲν γὰρ οὐ. 1220
ἀδικεῖς δέ· καὶ νῦν ἄρά γ' οἴσθα τοῦθ', ὅτι
δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰρίδων
ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες;

ΙΡ. ἀλλ' ἀθάνατός εἰμ'.

ΠΕ. ἀλλ' ὅμως ἂν ἀπέθανες.

δεινότατα γάρ τοι πεισόμεσθ', ἐμοὶ δοκεῖ, 1225
 εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ' οἱ θεοὶ
 ἀκολαστανεῖτε, κοῦδέπω γνώσεσθ' ὅτι
 ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττόνων.

IP. φράσον δέ τοί μοι, τῷ πτέρυγε ποῖ ναυστολεῖς;
 ἐγώ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς
 φράσουσα θύειν τοῖς Ὀλυμπίοις θεοῖς 1231
 μηλόσφαγεῖν τε βουθύτοις ἐπ' ἐσχάrais
 κνισᾶν τ' ἀγυιάς.

ΠΕ. τί σὺ λέγεις; ποίοις θεοῖς;

IP. ποίοισιν; ἡμῖν, τοῖς ἐν οὐρανῷ θεοῖς.

ΠΕ. θεοὶ γὰρ ὑμεῖς; IP. τίς γάρ ἐστ' ἄλλος θεός;

ΠΕ. ὄρνιθες ἀνθρώποισι νῦν εἰσιν θεοί. 1236
 οἷς θυτέον αὐτοῖς, ἀλλὰ μὰ Δί' οὐ τῷ Δί.

IP. ὦ μῶρε μῶρε, μὴ θεῶν κίνει φρένας
 δεινὰς, ὅπως μὴ σου γένος πανώλεθρον
 Διὸς μακέλλῃ πᾶν ἀναστρέψῃ Δίκη, 1240
 λυγρὴς δὲ σῶμα καὶ δόμων περιπτυχὰς
 καταιθαλώσῃ σου Λικυμνίαις βολαῖς.

ΠΕ. ἀκουσον αὕτη· παῦε τῶν παφλασμάτων
 ἔχ' ἀτρέμα. φέρ' ἴδω, πότερα Λυδὸν ἢ Φρύγα
 ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς; 1245
 ἄρ' οἶσθ' ὅτι Ζεὺς εἴ με λυπήσει πέρα,
 μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος
 καταιθαλώσω πυρφόροισιν αἰετοῖς,
 πέμψω δὲ πορφυρίωνας ἐς τὸν οὐρανὸν
 ὄρνις ἐπ' αὐτὸν, παρδαλᾶς ἐνημμένους, 1250
 πλεῖν ἐξακοσίους τὸν ἀριθμόν; καὶ δὴ ποτε
 εἰς Πορφυρίων αὐτῷ παρέσχε πράγματα.

IP. διαρραγείης, ὦ μέλ', αὐτοῖς ῥήμασιν.

ΠΕ. οὐκ ἀποσοβήσεις; οὐ ταχέως; εὐρὰξ πατάξ.

χωλὸς, Μενίππῳ δ' ἦν χελιδὼν τοῦνομα,
 Ὅπουντίφ δ' ὀφθαλμὸν οὐκ ἔχων κόραξ,
 κορυδὸς Φιλοκλέει, χηναλώπηξ Θεογένει, 1293
 Ἰβις Λυκούργῳ, Χαιρεφῶντι νυκτερίς,
 Συρακοσίφ δέ κίττα· Μειδίας δ' ἐκεῖ
 ὄρνυξ ἐκαλεῖτο· καὶ γὰρ ἦκεν ὄρνυγι
 ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένῳ.
 ἦδον δ' ὑπὸ φιλορμιθίας πάντες μέλη, 1303
 ὅπου χελιδὼν ἦν τις ἐμπεποιημένη
 ἥ πηνέλοψ ἥ χήν τις ἥ περιστερὰ
 ἥ πτέρυγες, ἥ πτεροῦ τι καὶ σμικρὸν προσῆν.
 τοιαῦτα μὲν τάκεῖθεν. ἐν δέ σοι λέγω·
 ἦξουσ' ἐκεῖθεν δεῦρο πλεῖν ἥ μύριοι 1305
 πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων
 ὥστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν.

ΠΕ. οὐκ ἄρα μὰ Δί' ἡμῖν ἔτ' ἔργον ἐστάναι.
 ἀλλ' ὡς τάχιστα σὺ μὲν ἰὼν τὰς ἀρρίχους
 καὶ τοὺς κοφίνους ἅπαντας ἐμπίπλη πτερῶν 1310
 Μανῆς δὲ φερέτω μοι θύραζε τὰ πτερά·
 ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι.

ΧΟ. ταχὺ δ' ἂν πολυάνορα τὰν πόλιν 1315
 καλοῖ τις ἀνθρώπων.

ΠΕ. τύχη μόνον προσεῖλη. 1315

ΧΟ. κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως.

ΠΕ. θάττον φέρειν κελεύω.

ΧΟ. τί γὰρ οὐκ ἔνι ταύτῃ 1320
 καλὸν ἀνδρὶ μετοικεῖν;
 Σοφία, Πόθος, ἀμβρόσιαι Χάριτες,
 τό τε τῆς ἀγανόφρονος Ἑσυχίας
 εὐάμερον πρόσωπον.

ΠΕ. ὡς βλακικῶς διακονεῖς ✓

οὐ θᾶπτον ἐγκονήσεις ;

ΧΟ. φερέτω κάλαθον ταχύ τις πτερῶν, ἀντ. 1325

σὺ δ' αὖθις ἐξόρμα,

τύπτων γε τοῦτον ᾧδί.

πάνυ γὰρ βραδύς ἐστί τις ὥσπερ ὄνος.

ΠΕ. Μανῆς γάρ ἐστι δειλός.

ΧΟ. σὺ δὲ τὰ πτερὰ πρῶτον 1330

διάθες τάδε κόσμω·

τά τε μουσίχ' ὁμοῦ τά τε μαντικά καὶ

τὰ θαλάττι'. ἔπειτα δ' ὅπως φρονίμως

πρὸς ἀνδρ' ὁρῶν, πτερῶσεις.

ΠΕ. οὐ τοι μὰ τὰς κερχνηῆδας ἔτι σοῦ σχήσομαι, 1335
οὔτως ὁρῶν σε δειλὸν ὄντα καὶ βραδύν.

ΠΑ. γενοίμαν αἰτὸς ὑψιπέτας,

ὥς ἂν ποταθελὴν ὑπὲρ ἀτρυγέτου γλαν-

κᾶς ἐπ' οἶδμα λίμνας.

ΠΕ. ἔοικεν οὐ ψευδαγγελῆς εἶν' ἄγγελος. 1340

ἄδων γὰρ ὅδε τις αἰτοὺς προσέρχεται

ΠΑ. αἰβοῦ.

οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον·

[ἐρῶ δ' ἐγὼ τοι τῶν ἐν ὄρνισιν νόμων.]

• ὄρνιθομανῶ γὰρ καὶ πέτόμαι, καὶ βούλομαι 1345
οἰκεῖν μεθ' ὑμῶν, καπιθυμῶ τῶν νόμων.

ΠΕ. ποίων νόμων; πολλοὶ γὰρ ὄρνιθων νόμοι.

ΠΑ. πάντων· μάλιστα δ' ὅτι καλὸν νομίζεται
τὸν πατέρα τοῖς ὄρνισιν ἄγχειν καὶ δάκνειν.

ΠΕ. καὶ νῆ Δί' ἀνδρεῖόν γε πάνυ νομίζομεν, 1350
ὃς ἂν πεπλήγη τὸν πατέρα νεοττὸς ὢν.

ΠΑ. διὰ ταῦτα μέντοι δεῦρ' ἀνοικισθεῖς ἐγὼ
ἄγχειν ἐπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν.

ΠΕ. ἀλλ' ἔστιν ἡμῖν τοῖσιν ὄρνισιν νόμος

παλαιὸς ἐν ταῖς τῶν πελαργῶν κύρβεισιν
ἐπὴν ὁ πατὴρ ὁ πελαργὸς ἐκπετησίμους 1355
πάντας ποιήσῃ τοὺς πελαργιδίς τρέφων,
δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.

ΠΑ. ἀπέλαυσά τ᾽ ἄρα νῆ Δί' ἐλθὼν ἐνθαδὶ,
εἴπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.

ΠΕ. οὐδέν γ'. ἐπειδὴ περ γὰρ ἦλθες, ὦ μέλε,
εὖνους, πτερώσω σ' ὥσπερ ὄρνιν ὄρφανόν.
σοὶ δ', ὦ νεανίσκ', οὐ κακῶς ὑποθήσομαι,
ἀλλ' οἶά περ αὐτὸς ἔμαθον ὅτε παῖς ἦ. σὺ γὰρ
τὸν μὲν πατέρα μὴ τύπτει ταυτηνὶ λαβὼν
τὴν πτέρυγα, καὶ τουτὶ τὸ πλήκτρον θάτερα, 1365
νομίσας ἀλεκτρυόνος ἔχειν τονδὶ λόφον,
φρούρει, στρατεύου, μισθοφορῶν σαυτὸν τρέφε,
τὸν πατέρ' ἔα ζῆν' ἀλλ' ἐπειδὴ μάχιμος εἶ,
εἰς τὰ πὶ Θράκης ἀποπέτου, κακεῖ μάχου.

ΠΑ. νῆ τὸν Διόνυσον, εὖ γέ μοι δοκεῖς λέγειν, 1370
καὶ πείσομαί σοι. ΚΕ. νοὺν ἄρ' ἔξεις νῆ Δία.

ΚΙ. ἀναπέτομαι δὴ πρὸς Ὀλυμπον πτερύγεσσι κούφαις.
πέτομαι δ' ὁδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων

ΠΕ. τουτὶ τὸ πρᾶγμα φορτίου δεῖται πτερῶν. 1375

ΚΙ. ἀφόβῳ φρενὶ σώματί τε νέαν ἐφέπων.

ΠΕ. ἀσπαζόμεσθα φιλύρινον Κινησίαν.

τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς;

ΚΙ. ὄρνις γενέσθαι βούλομαι 1380
λιγύφθογγος ἀηδῶν.

ΠΕ. παῦσαι μελωδῶν, ἀλλ' ὅ τι λέγεις εἰπέ μοι.

ΚΙ. ὑπὸ σοῦ πτερωθεὶς βούλομαι μετάρσιος
ἀναπτόμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν
ἀεροδομήτους καὶ νιφοβόλους ἀναβολάς. 1385

ΠΕ. ἐκ τῶν νεφελῶν γὰρ ἂν τις ἀναβολὰς λάβοι;

ΚΙ. κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἡ τέχνη.
 τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται
 αἰρία τινα καὶ σκότια καὶ κυαναιγέα
 καὶ πτεροδόνητα· σὺ δὲ κλύων εἴσει τάχα. 1390

ΠΕ. οὐ δῆτ' ἔγωγε.

ΚΙ. νῆ τὸν Ἡρακλέα σύ γε.
 ἅπαντα γὰρ δίδειμί σοι τὸν ἄερα,
 εἶδωλα πετεινῶν
 αἰθεροδρόμων,
 οἰωνῶν ταναοδείρων.

ΠΕ. ὥπ.

1395

ΚΙ. τὸν ἀλάδρομον ἀλάμενος
 ἅμ' ἀνέμων πνοαῖσι βαίην,

ΠΕ. νῆ τὸν Δι' ἧ γῶ σου καταπαύσω τὰς πνοάς.

ΚΙ. τοτὲ μὲν νοτίαν στείχων πρὸς ὁδόν,
 τοτὲ δ' αὖ βορέα σῶμα πελάζων
 ἀλλίμενον αἰθέρος αὐλακα τέμνων. 1400
 χαρίεντά γ', ὧ πρεσβύτ', ἐσοφίσω καὶ σοφά.

ΠΕ. οὐ γὰρ σὺ χαίρεις πτεροδόνητος γενόμενος;

ΚΙ. ταυτὶ πεποίηκας τὸν κυκλιοδιδάσκαλον,
 ὃς ταῖσι φυλαῖς περιμάχητός εἰμ' αἶψ;

ΠΕ. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων 1405
 Λεωτροφίδη χορὸν πετομένων ὀρνέων
 Κεκροπίδα φυλήν;

ΚΙ. καταγελαῖς μου, δῆλος εἶ.
 ἀλλ' οὖν ἔγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι,
 πρὶν ἂν πτερωθεὶς διαδράμω τὸν ἄερα.

ΣΤ. ὄρνιθες τίνες οἷδ' οὐδὲν ἔχοντες πτεροποίκιλοι,
 τανυσίπτερε ποικίλα χελιδοῖ;

1411

ΠΕ. τουτὶ τὸ κακὸν οὐ φαῦλον ἐξεργήγορεν.
 ὅδ' αὖ μινυρίζων δεῦρό τις προσέρχεται.

- ΣΤ. τανυσίπτερε ποικίλα μάλ' αὔθις. 1415
- ΠΕ. ἐς θοϊμάτιον τὸ σκόλιον ἄδειν μοι δοκεῖ,
δεῖσθαι δ' ἔοικεν οὐκ ὀλίγων χελιδόνων.
- ΣΤ. τίς ὁ πτερῶν δεῦρ' ἐστὶ τοὺς ἀφικνουμένους;
- ΠΕ. ὁδὶ πάρεστιν· ἀλλ' ὅτου δεῖ χρή λέγειν.
- ΣΤ. πτερῶν πτερῶν δεῖ μὴ πύθῃ τὸ δεύτερον. 1420
- ΠΕ. μὴν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ;
- ΣΤ. μὰ Δί', ἀλλὰ κλητὴρ εἰμι νησιωτικὸς
καὶ συκοφάντης. ΠΕ. ὦ μακάριε τῆς τέχνης.
- ΣΤ. καὶ πραγματοδίφης. εἴτα δέομαι πτερὰ λαβῶν
κύκλῳ περισοβεῖν τὰς πόλεις καλούμενος. 1425
- ΠΕ. ὑπὸ πτερύγων τί προσκαλεῖ σοφώτερον;
- ΣΤ. μὰ Δί', ἀλλ' ἵν' οἱ λησταί γε μὴ λυπῶσί με,
μετὰ τῶν γεράνων τ' ἐκείθεν ἀναχωρῶ πάλιν,
ἀνθ' ἔρματος πολλὰς καταπεπωκὼς δίκας.
- ΠΕ. τουτὶ γὰρ ἐργάζει σὺ τοῦργον; εἰπέ μοι, 1430
νεανίας ὦν συκοφαντεῖς τοὺς ξένους;
- ΣΤ. τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι,
- ΠΕ. ἀλλ' ἔστιν ἕτερα νῆ Δί' ἔργα σῶφρονα,
ἀφ' ὧν διαζῇν ἄνδρα χρήν τοσουτονὶ
ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν. 1435
- ΣΤ. ὦ δαιμόνιε, μὴ νουθέτει μ', ἀλλὰ πτέρου.
- ΠΕ. νῦν τοι λέγων πτερῶ σε.
- ΣΤ. καὶ πῶς ἂν λόγοις
ἄνδρα πτερώσειας σύ;
- ΠΕ. πάντες τοῖς λόγοις
ἀναπτεροῦνται. ΣΤ. πάντες;
- ΠΕ. οὐκ ἀκήκοας,
ὅταν λέγωσιν οἱ πατέρες ἐκάστοτε 1440
τοῖς μεираκίοις ἐν τοῖσι κουρείοις ταδί
δεινῶς γέ μου τὸ μεираάκιον Διυτρέφης

λέγων ἀνεπτέρωκεν ὥσθ' ἱππηλατεῖν.

ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγωδία
ἀνεπτέρῳσθαι καὶ πεποτῆσθαι τὰς φρένας.

1445

ΣΤ. λόγοισι τῦρα καὶ πτεροῦνται;

ΠΕ. φήμ' ἐγώ.

ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται
ἐπαίρεται τ' ἄνθρωπος. οὕτω καὶ σ' ἐγὼ
ἀναπτέρῳσας βούλομαι χρηστοῖς λόγοις
τρέψαι πρὸς ἔργον νόμιμον.

✓ 1450

ΣΤ. ἀλλ' οὐ βούλομαι.

ΠΕ. τί δαὶ ποιήσεις;

ΣΤ. τὸ γένος οὐ καταισχυνώ.

παππῶος ὁ βίος συκοφαντεῖν ἐστὶ μοι.
ἀλλὰ πτέρου με ταχέσι καὶ κούφοις πτεροῖς
ἰέρακος, ἢ κερχῆδος, ὥς ἂν τοὺς ξένους
καλεσάμενος, κᾶτ' ἐγκεκληκῶς ἐνθαδὶ,
κᾶτ' αὐ πέτωμαι πάλιν ἐκεῖσε.

1455

ΠΕ. μανθάνω.

ὠδὶ λέγεις· ὅπως ἂν ὠφλήκη δίκην
ἐνθάδε πρὶν ἤκειν ὁ ξένος.

ΣΤ. πάνυ μανθάνεις.

ΠΕ. κᾶπειθ' ὁ μὲν πλεῖ δεῦρο, σὺ δ' ἐκεῖσ' αὐ πέτει
ἀρπασόμενος τὰ χρήματ' αὐτοῦ.

1460

ΣΤ. πάντ' ἔχεις.

βέμβικος οὐδὲν διαφέρειν δεῖ.

ΠΕ. μανθάνω

βέμβικα· καὶ μὴν ἔστι μοι νῆ τὸν Δία
κάλλιστα Κορκυραῖα τοιαντὶ πτερά.

ΣΤ. οἴμοι τάλας· μᾶστιγ' ἔχεις.

ΠΕ. πτερῶ μὲν οὖν,

οἰσί σε ποιήσω τήμερον βεμβικιῶν.

1465

ΣΤ. οἴμοι τάλας.

ΠΕ. οὐ πτερυγίεις ἐντευθενί;
οὐκ ἀπολιβάξεις, ὦ κάκιστ' ἀπολούμενος;
πικράν τάχ' ὄψει στρεψοδικοπανουργίαν.
ἀπίωμεν ἡμεῖς ξυλλαβόντες τὰ πτερά.

ΧΟ. πολλά δὴ καὶ καινὰ καὶ θαν- στρ. 1470

μάστ' ἐπεπτόμεσθα, καὶ
δεινὰ πράγματ' εἶδομεν.
ἔστι γὰρ δένδρον πεφυκὸς
ἔκτοπόν τι, ~~Καρδίας~~ ἀ- 1475

πωτέρω, Κλεώνυμος, ?
χρήσιμον μὲν οὐδὲν, ἄλ-
λως δὲ δειλὸν καὶ μέγα.
τοῦτο τοῦ μὲν ἦρος αἰεὶ
βλαστάνει καὶ συκοφαντεῖ,
τοῦ δὲ χειμῶνος πάλιν τὰς 1480

ἀσπίδας φυλλορροεῖ. ἀντ.

ἔστι δ' αὖ χώρα πρὸς αὐτῷ
τῷ σκότῳ πόρρω τις ἐν
τῇ λύχνων ἐρημία,

ἐνθα τοῖς ἥρωσιν ἄνθρω- 1485

ποι ξυναριστῶσι καὶ ξύν-

εῖσι, πλὴν τῆς ἐσπέρας.

τηνικαῦτα δ' οὐκέτ' ἦν

ἀσφαλὲς ξυντυγχάνειν.

εἰ γὰρ ἐντύχοι τις ἥρω 1490

τῶν βροτῶν νύκτωρ Ὀρέστη,

γυμνὸς ἦν πληγεὶς ὑπ' αὐτοῦ

πάντα τὰπιδέξια.

ΠΡ. οἴμοι τάλας, ὁ Ζεὺς ὅπως μὴ μ' ὄψεται.

ποῦ Πεισθέταιρός ἐστιν; 1495

- ΠΕ. ἔα, τουτὶ τί ἦν;
 τίς οὐγκαλυμμός;
- ΠΡ. τῶν θεῶν ὁρᾷς τινα
 ἔμοῦ κατόπιν ἐνταῦθα;
- ΠΕ. μὰ Δὲ ἐγὼ μὲν οὐ.
 τίς δ' εἰ σύ; ΠΡ. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας;
- ΠΕ. ὀπηνίκα; σμικρόν τι μετὰ μεσημβρίαν.
 ἀλλὰ σὺ τίς εἶ; ΠΡ. βουλυτὸς, ἡ περαιτέρω;
- ΠΕ. οἴμ' ὥς βδελύττομαί σε. 1501
- ΠΡ. τί γὰρ ὁ Ζεὺς ποιεῖ;
 ἀπαιθριάζει τὰς νεφέλας, ἡ ξυννεφεῖ;
- ΠΕ. οἴμωζε μεγάλ'. ΠΡ. οὕτω μὲν ἐκκεκαλῦψομαι.
- ΠΕ. ὦ φίλε Προμηθεῦ. ΠΡ. παῦε παῦε, μὴ βόα.
- ΠΕ. τί γὰρ ἔστι; 1505
- ΠΡ. σίγα, μὴ κάλει μου τοῦνομα·
 ἀπὸ γὰρ ὀλεῖ μ', εἴ μ' ἐνθάδ' ὁ Ζεὺς ὤψεται.
 ἀλλ' ἵνα φράσω σοι πάντα τᾶν πράγματα,
 τουτὶ λαβὼν μου τὸ σκιάδειον ὑπέρεχε
 ἄνωθεν, ὥς ἂν μή μ' ὀρώσιν οἱ θεοί.
- ΠΕ. ἰὸν ἰού. 1510
 εὖ γ' ἐπενόησας αὐτὸ καὶ προμηθικῶς.
 ὑπόδουθι ταχὺ δὴ, κᾶτα θαρρήσας λέγε.
- ΠΡ. ἄκουε δὴ νυν. ΠΕ. ὥς ἀκούοντος λέγε.
- ΠΡ. ἀπόλωλεν ὁ Ζεὺς. ΠΕ. πηνίκ' ἄτ' ἀπώλετο;
- ΠΡ. ἐξ οὐπερ ὑμεῖς ᾠκίσατε τὸν ἄερα. 1515
 θύει γὰρ οὐδεὶς οὐδὲν ἀνθρώπων ἔτι
 θεοῖσιν, οὐδὲ κνῖσα μηρίων ἄπο
 ἀνήλθεν ὥς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου,
 ἀλλ' ὥσπερ εἰ Θεσμοφορίοις νηστεύομεν
 ἄνευ θυγλῶν· οἱ δὲ βάρβαροι θεοὶ
 πεινῶντες ὥσπερ Ἴλλυριοὶ κεκριγότες 1520

ἐπιστρατεύσειν φάσ' ἄνωθεν τῷ Διί,
εἰ μὴ παρέξει τὰμπόρι' ἀνεωγμένα,
ἵν' εἰσάγοιτο σπλάγχχνα κατατετμημένα.

ΠΕ. εἰσὶν γὰρ ἕτεροι βάρβαροι θεοὶ τινες 1525
ἄνωθεν ὑμῶν;

ΠΡ. οὐ γάρ εἰσι βάρβαροι,
ὅθεν ὁ πατρῷός ἐστιν Ἐξηκεστίδῃ;

ΠΕ. ὄνομα δὲ τούτοις τοῖς θεοῖς τοῖς βαρβάροις
τί ἐστίν; ΠΡ. ὅ τι ἐστίν; Τριβαλλοί.

ΠΕ. 1530
ἐντεῦθεν ἄρα τὸνπιτριβείης ἐγένετο. 1530

ΠΡ. μάλιστα πάντων. ἐν δέ σοι λέγω σαφές·
ἥξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν
παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω·
ὑμεῖς δὲ μὴ σπένδεσθ', εἰ μὴ παραδιδῷ
τὸ σκῆπτρον ὁ Ζεὺς τοῖσιν ἔρρισιν πάλιν, 1535
καὶ τὴν Βασιλείαν σοι γυναῖκ' ἔχειν διδῷ.

ΠΕ. τίς ἐστὶν ἡ Βασίλεια;

ΠΡ. καλλίστη κόρη,
ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς
καὶ τᾶλλ' ἀπαξάπαντα, τὴν εὐβουλίαν
τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια, 1540
τὴν λαιδορίαν, τὸν κωλαγρέτην, τὰ τριώβολα.

ΠΕ. ἅπαντά τᾶρ' αὐτῷ ταμιεύει.

ΠΡ. φήμ' ἐγώ.
ἦν γ' ἦν σὺ παρ' ἐκείνου παραλάβῃς, πάντ' ἔχεις.
τούτων ἕνεκα δεῦρ' ἦλθον, ἵνα φράσαιμι σοι.
αἰεὶ ποτ' ἀνθρώποις γὰρ εὖνους εἰμ' ἐγώ. 1545

ΠΕ. μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.

ΠΡ. μισῶ δ' ἅπαντας τοὺς θεοὺς, ὥς οἶσθα σύ.

ΠΕ. νῆ τὸν Δί' αἰεὶ δῆτα θεομισῆς ἔφυς.

ΠΡ. Τίμων καθάρως. ἀλλ' ὡς ἂν ἀποτρέχω πάλιν,
 φέρε τὸ σκιάδειον, ἵνα με κᾶν ὁ Ζεὺς ἴδῃ 1550
 ἄνωθεν, ἀκολουθεῖν δοκῶ καυηφόρῳ. ✓

ΗΕ. καὶ τὸν δίφρον γε διφροφόρει τονδὶ λαβών.

ΧΟ. πρὸς δὲ τοῖς Σκιάποσιν λί-
 μνη τις ἔστ', ἄλουτος οὐ
 ψυχαγωγεῖ Σωκράτης. 1555
 ἔνθα καὶ Πείσανδρος ἦλθε
 δεόμενος ψυχὴν ἰδεῖν, ἣ
 ζῶντ' ἐκείνον προὔλιπε,
 σφάγι' ἔχων κάμηλον ἀ-
 μνόν τιν', ἧς λαιμοὺς τεμῶν, 1560
 ὥσπερ οὐδυσσεὺς ἀπήλθε,
 κατ' ἀνῆλθ' αὐτῷ κάτωθεν
 πρὸς τὸ λαῖμα τῆς καμήλου
 Χαιρεφῶν ἡ νυκτερίς.

ΠΟΣ. τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας 1565
 ὄρᾶν τοδὶ πάρεστιν, οἱ πρεσβεύομεν.
 οὗτος, τί δρᾷς; ἐπ' ἀριστερ' οὕτως ἀμπέχει;
 οὐ μεταβαλεῖς θοιμάτιον ὧδ' ἐπὶ δεξιάν;
 τί, ὦ κακόδαιμον; Λαισποδίας εἰ τὴν φύσιν.
 ὦ δημοκρατία, ποῖ προβιβᾷς ἡμᾶς ποτε, 1570
 εἰ τουτονί γ' ἐχειροτόνησαν οἱ θεοί;
 ἔξεις ἀτρέμας; οἴμωξε! πολλὴ γὰρ δὴ σ' ἐγὼ
 ἐόρακα πάντων βαρβαρώτατον θεῶν.
 ἄγε δὴ τί δρῶμεν, Ἡράκλεις;

ΗΡ. ἀκήκοας
 ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι, 1575
 ὅστις ποτ' ἔσθ' ὁ τοὺς θεοὺς ἀποτευχίσας.

ΠΟΣ. ἀλλ', ὦγάθ', ἡρήμεσθα περὶ διαλλαγῶν
 πρέσβεις.

ΗΡ. :διπλασίως μᾶλλον ἄγχειν μοι δοκεῖ.

ΠΕ. τὴν τυρόκηνηστίν μοι δότω. φέρε σίλφιον
 τυρὸν φερέτω τις· πυρπόλει τοὺς ἄνθρακας. 1580

ΗΡ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
 τρεῖς ὄντες ἡμεῖς.

ΠΕ. ἄλλ' ἐπικνῶ τὸ σίλφιον.

ΗΡ. τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν; ΠΕ. ὄρνιθές τινες
 ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
 ἔδοξαν ἀδικεῖν. 1585

ΗΡ. εἶτα δῆτα σίλφιον
 ἐπικνῶς πρότερον αὐτοῖσιν;

ΠΕ. ὦ χαῖρ', Ἡράκλεις.
 τί ἔστι;

ΗΡ. πρεσβεύοντες ἡμεῖς ἤκομεν
 παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.

ΠΕ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.

καὶ μὴν τά γ' ὀρνίθεια λιπάρ' εἶναι πρέπει. 1590

Π^ο ΗΡ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,
 ὑμεῖς τ' ἂν ἡμῖν τοῖς θεοῖς ὄντες φίλοι
 ὄμβριον ἕδωρ ἂν εἶχετ' ἐν τοῖς τέλμασιν,
 ἀλκονοίδας τ' ἂν ἤγεθ' ἡμέρας αἰεὶ
 τούτων περὶ πάντων αὐτοκράτορες ἤκομεν. 1595

ΠΕ. ἀλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν
 πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,
 εἰὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,
 σπονδὰς ποιεῖσθαι. τὰ δὲ δίκαι' ἐστὶν ταδί·
 τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν 1600
 τὸν Δί' ἀποδοῦναι· κὰν διαλλαττώμεθα
 ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῶ.

ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι,

ΠΟΣ. τί, ὦ κακόδαιμον; ἡλίθιος καὶ γάστρις εἰ

ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος; 1605

ΠΕ. ἄλῃθες; οὐ γὰρ μεῖζον ὑμεῖς οἱ θεοὶ
 ἰσχύσετ', ἣν ὄρνιθες ἄρξωσιν κάτω;
 νῦν μὲν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι
 κύψαντες ἐπιγορεύουσιν ὑμᾶς οἱ βροτοί·
 εἰάν δὲ τοὺς ὄρνιθας ἔχητε συμμάχους, 1610
 ὅταν ὁμνῇ τις τὸν κόρακα καὶ τὸν Δία,
 ὁ κόραξ παρελθὼν τοῦπιγορεύοντος λάθρα
 προσπτάμενος ἐκκόψει τὸν ὀφθαλμὸν θενών.

ΠΟΣ. νῆ τὸν Ποσειδῶ, ταῦτά τοι καλῶς λέγεις.

ΗΡ. κάμοι δοκεῖ. ΠΕ. τί δαὶ σὺ φῆς; 1615

ΤΡΙ. ναβαισατρεῦ.

ΠΕ. ὁρᾶς; ἐπαινεῖ χούτος. ἕτερον νῦν ἔτι
 ἀκούσαθ' ὅσον ὑμᾶς ἀγαθὸν ποιήσομεν.
 εἰάν τις ἀνθρώπων ἱερεῖόν τῃ θεῶν
 εὐξάμενος, εἴτα διασοφίζεται λέγων,
 μενετοὶ θεοὶ, καὶ μάποδιδῶ μισητῖα, 1620
 ἀναπράξομεν καὶ ταῦτα.

ΠΟΣ. φέρ' ἴδω, τῷ τρόπῳ;

ΠΕ. ὅταν διαριθμῶν ἀργυρίδιον τύχη
 ἄνθρωπος οὗτος, ἡ καθῆται λούμενος,
 καταπτάμενος ἱκτίνος, ἀρπάσας λάθρα,
 προβάτοιον δυοῖν τιμὴν ἀνοίσει τῷ θεῷ. 1625

ΗΡ. τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι
 τούτοις ἐγώ. ΠΟΣ. καὶ τὸν Τριβαλλὸν νυν ἐροῦ.

ΗΡ. ὁ Τριβαλλὸς, οἰμώζειν δοκεῖ σοι;

ΤΡΙ. σαυνάκα

βακταρικρούσα. ΗΡ. φησί μ' εὖ λέγειν πάνν.

ΠΟΣ. εἴ τοι δοκεῖ σφῶν ταῦτα, κάμοι συνδοκεῖ. 1630

ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκῆπτρου πέρι.

ΠΕ. καὶ νῆ Δεῖ ἕτερόν γ' ἐστὶν οὐ μνήσθην ἐγώ.

τὴν μὲν γὰρ Ἦραν παραδίδωμι τῷ Διὶ,
τὴν δὲ Βασίλειαν τὴν κόρην γυναικ' ἐμοὶ
ἐκδοτέον ἐστίν·

1635

ΠΟΣ. οὐ διαλλαγῶν ἐρᾷς.
ἀπλώμεν οἶκαδ' αὖθις.

ΠΕ. ὀλίγον μοι μέλει.

μάγειρε, τὸ κατάχυσμα χρὴ ποιεῖν γλυκύ.

ΗΡ. ὦ δαιμόνι' ἀνθρώπων Πόσειδον, ποῖ φέρει;
ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν;

ΠΟΣ. τί δαὶ ποιῶμεν; ΗΡ. ὅ τι; διαλλαττώμεθα.

ΠΟΣ. τί, ῥῆξυρ'; οὐκ οἶσθ' ἐξαπατῶμενος πάλαι; 1641
βλάπτεις δέ τοι σὺ σαυτόν. ἦν γὰρ ἀποθάνῃ
ὁ Ζεὺς, παραδοὺς τούτοισι τὴν τυραννίδα,
πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται
τὰ χρήμαθ', ὅσ' ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπη.

ΠΕ. οἶμοι τάλας, οἷόν σε περισοφίζεται. 1646

δεῦρ' ὥς ἔμ' ἀποχώρησον, ἵνα τί σοι φράσω.
διαβάλλεται σ' ὁ θεῖος, ὦ πονηρὲ σύ.

τῶν γὰρ πατρῶων οὐδ' ἀκαρῇ μέτεστί σοι
κατὰ τοὺς νόμους· νόθος γὰρ εἶ κοῦ γνήσιος. 1650

ΗΡ. ἐγὼ νόθος; τί λέγεις;

ΠΕ. σὺ μέντοι νῆ Δία,

ὣν γε ξένης γυναικός. ἦ πῶς ἂν ποτε
ἐπὶ κληρὸν εἶναι τὴν Ἀθηναίων δοκεῖς,
οὔσαν θυγατέρ', ὄντων ἀδελφῶν γνησίων;

ΗΡ. τί δ', ἦν ὁ πατήρ ἐμοὶ διδῶ τὰ χρήματα 1655
τὰ νοθεῖ' ἀποθνήσκων;

ΠΕ. ὁ νόμος αὐτὸν οὐκ ἐᾷ.

οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν,
ἀνθέζεται σου τῶν πατρῶων χρημάτων
φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.

- ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον 1660
 νόθῳ δὲ μὴ εἶναι ἀγχιστεῖαν, παίδων ὄντων
 γνησίων. ἐὰν δὲ παῖδες μὴ ὥσι γνησίοι, τοῖς 1665
 ἐγγυτάτῳ γένους μετεῖναι τῶν χρημάτων.
- ΗΡ. ἐμοὶ δ' ἄρ' οὐδὲν τῶν πατρῶων χρημάτων
 μέτεστιν;
- ΠΕ. οὐ μέντοι μὰ Δία. λέξον δέ μοι,
 ἥδη σ' ὁ πατὴρ εἰσήγαγ' ἐς τοὺς φράτερας;
- ΗΡ. οὐ δῆτ' ἐμέ γε. καὶ δῆτ' ἐθαύμαζον πάλαι. 1670
- ΠΕ. τί δῆτ' ἄνω κέχηνας αἰκίαν βλέπων;
 ἀλλ' ἦν μεθ' ἡμῶν ἧς, καταστήσω σ' ἐγὼ
 τύραννον, ὀρνίθων παρέξω σοι γάλα.
- ΗΡ. δίκαι' ἔμοιγε καὶ πάλιν δοκεῖς λέγειν
 περὶ τῆς κόρης, καῶγωγε παραδίδωμί σοι. 1675
- ΠΕ. τί δαὶ σὺ φῆς; ΠΟΣ. τὰναντία ψηφίζομαι.
- ΠΕ. ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα. τί σὺ λέγεις;
- ΤΡΙ. καλάνι κόραυνα καὶ μεγάλα βασιλιναῦ
 ὄρνιτο παραδίδωμι. ΗΡ. παραδοῦναι λέγει.
- ΠΟΣ. μὰ τὸν Δί' οὐχ οὗτός γε παραδοῦναι λέγει, 1680
 εἰ μὴ βαβράζει γ' ὥσπερ αἱ χελιδόνες.
- ΠΕ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.
- ΠΟΣ. σφῶν νῦν διαλλάττεσθε καὶ ξυμβαίνετε
 ἐγὼ δ', ἐπειδὴ σφῶν δοκεῖ, συγῆσομαι.
- ΗΡ. ἡμῖν ἂ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ. 1685
 ἀλλ' ἴθι μεθ' ἡμῶν αὐτὸς ἐς τὸν οὐρανόν,
 ἵνα τὴν Βασιλείαν καὶ τὰ πάντ' ἐκεῖ λάβῃς.
- ΠΕ. ἐς καιρὸν ἄρα κατεκόπησαν οὗτοι
 ἐς τοὺς γάμους.
- ΗΡ. βούλεσθε δῆτ' ἐγὼ τέως
 ὀπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἴτε. 1690
- ΠΟΣ. ὀπτᾶς τὰ κρέα; πολλήν γε τευθείαν λέγεις·

οὐκ εἴ μεθ' ἡμῶν; ΗΡ. εὖ γε μέντ' αὖν διετεθήν.

ΠΕ. ἀλλὰ, γαμικὴν χλανίδα δότω τις δεῦρό μοι.

ΧΟ. ἔστι δ' ἐν Φαναῖσι πρὸς τῇ αὐτ.

Κλεψύδρα πανοῦργον ἐγ-

γλωττογαστῶρων γένος,

οὐ θερίζουσιν τε καὶ σπεί-

ρουσι καὶ τρυγῶσι ταῖς γλώτ-

ταισι συκάζουσί τε

βάρβαροι δ' εἰσὶν γένος, 1700

Γοργῖαι τε καὶ Φίλιπποι

καπὸ τῶν ἐγγλωττογαστό-

ρων ἐκείνων τῶν Φιλίππων

πανταχοῦ τῆς Ἀττικῆς ἢ

γλώττα χωρὶς τέμνεται. 1705

ΑΓ. ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μείζω λόγου,

ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος,

δέχεσθε τὸν τύραννον ὀλβίοις δόμοις.

προσέρχεται γὰρ οἷος οὔτε παμφαῆς

ἀστὴρ ἰδεῖν ἔλαμψε χρυσαυγεί δόμῳ, 1710

οὔθ' ἡλίου τηλαυγὲς ἀκτίνων σέλας

τοιοῦτον ἐξέλαμψεν, οἷον ἔρχεται

ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν,

πάλλων κεραυνὸν, πτεροφόρον Διὸς βέλος

ὁσμὴ δ' ἀωννόμαστος ἐς βάθος κύκλου 1715

χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ'

αὔραι διαψαίρουσι πλεκτάνην καπνοῦ·

ὁδὶ δὲ καὶ αὐτός ἐστιν. ἀλλὰ χρὴ θεᾶς

Μούσης ἀνοίγειν ἱερὸν εὐφημον στόμα.

ΧΟ. ἀναγε, δέχε, πάραγε, πάρεχε, 1720

περιπέτεσθε

μάκαρα μάκαρι σὺν τύχῃ.

ὦ φεύ φεύ τῆς ὥρας, τοῦ κάλλους.
ὦ μακαριστὸν σὺ γάμον τῇδε πόλει γήμας.

1725

μεγάλαι μεγάλαι κατέχουσι τύχαι
γένος ὀρνίθων
διὰ τόνδε τὸν ἄνδρ'. ἀλλ' ὑμεναίοις
καὶ νυμφιδίοισι δέχεσθ' ὦδαίς
αὐτὸν καὶ τὴν Βασίλειαν.

1730

Ἦρα ποτ' Ὀλυμπία
τῶν ἡλίβάτων θρόνων
ἄρχοντα θεοῖς μέγαν
Μοῖραι ξυνεκοίμισαν
τοιῶδ' ὑμεναίῳ.

στρ.

1735

Ἵμῃν ὦ, Ἵμέναι' ὦ.
ὁ δ' ἀμφιθαλὴς Ἔρως.
χρυσόπτερος ἦνίλας
εὖθυνε παλιντόνους,
Ζητὸς πάροχος γάμων
κεῦδαίμονος Ἦρας.
Ἵμῃν ὦ, Ἵμέναι' ὦ.

ἀντ.

1740

ΠΕ. ἐχάρην ὕμνοις, ἐχάρην ὦδαίς·
ἄγαμαι δὲ λόγων. ἄγε νῦν αὐτοῦ
καὶ τὰς χθονίας κλήσατε βροντὰς,
τάς τε πυρώδεις Διὸς ἀστεροπὰς,
δεινὸν τ' ἀργῆτα κεραυνόν.

1745

ΧΟ. ὦ μέγα χρύσειον ἀστεροπῆς φάος,
ὦ Διὸς ἄμβροτον ἔγχος πυρφόρον,
ὦ χθόνιαι βαρναχέες
ὀμβροφόροι θ' ἅμα βρονταί,
αἷς ὅδε νῦν χθόνα σείει.
διὰ σὲ τὰ πάντα κρατήσας,
καὶ πάρεδρον Βασίλειαν ἔχει Διός.

1750

Ἵμῃν ὦ, Ἵμέναι' ὦ.

ΠΕ. ἔπεσθε νῦν γάμοισιν, ὦ
 φύλα πάντα συννόμων
 πτεροφόρ', ἵτ' ἐπὶ πέδον Διὸς
 καὶ λέχος γαμήλιον.
 ὄρεξον, ὦ μάκαιρα, σὴν
 χεῖρα, καὶ πτερῶν ἐμῶν
 λαβοῦσα συγχόρευσον αἵ-
 ρων δὲ κουφιώ σ' ἐγώ.

1755

1760

ΧΟ. ἀλαλαί, ἱὴ παιήων,
 τήνελλα καλλίνικος, ὦ
 δαιμόνων ὑπέρτατε.

1765



NOTES.

1—60.] Euelpides and Peisthetaerus, with a jackdaw and raven to guide them, are seeking the birds, in order to consult Tereus as to where they may find a quiet city, being tired of the lawsuits of Athens. At last they come to a rock where their guides seem to intimate there is something to be found. They knock, and summon Epops, the hoopoo.

1. *ὀρθὴν κελεύεις*] sc. *ὀδὸν λέναι*. He addresses his jackdaw, who is directing him to go right at the steep rocks ahead of them.

2. *διαρραγείης*] Addressed to the raven apparently. He then turns to his friend, and reports *ἦδε δ' αὖ* 'and this bird, on the other hand.'

κρῶζει πάλιν] 'croaks "back"': croaks that we are to go back.

3. *πλανύττομεν*] A similar formation is *κινύσσομαι* (Aesch. *Cho.* 196) from *κινέομαι*.

4. *προφορουμένῳ*] *προφορεῖσθαι* λέγεται τὸ παραφέρειν τὴν στήμονα τοῖς διαζυμένοις. Schol. But *διάζεσθαι* means 'to set the threads in the loom'; i.e. to set the warp, the perpendicular threads, as L. and S. give it under *διάζεσθαι*. And *στήμων* is 'the warp.' Evidently the sense of *προφορεῖσθαι* here is 'to move to and fro,' and it must be from the passing to and fro of the horizontal threads or weft. Xenophon (*Cyn.* VI. 15) uses it of hounds coursing to and fro when trying to strike the scent. Join here ἄλλως π. τ. ο. 'idly journeying to and fro, shuttle-fashion.'

5. *κορώνη*] Of the two words *κόραξ*, *κορώνη*, for the various *Corvidae* *κόραξ* appears to be general, *κορώνη* more special, in common Greek use. Ornithologists adopted *κόραξ* for 'raven,' *κορώνη* for 'carrion crow.' 'Raven' sounds here more distinct, and more of a contrast to the jackdaw. And apparently Gr. *κορώνη*, Icel. *hrafn*, Eng. *raven*, Germ. *rabe*, Lat. *corvus*, are all cognate.

τὸ δ' ἐμὲ...περιελθεῖν] Cf. *Ran.* 741, *Nub.* 268. The infinitive is used similarly in Latin to express surprise, indignation, etc.: as in Virgil's well-known 'Mene incepto desistere victam!'

6. *πλεῖν*] This peculiar Attic contraction for *πλέον* seems confined to the combination *πλεῖν ἤ*: which is frequent.

8. *ἀποσποδῆσαι κ.τ.λ.*] 'should wear off my toe-nails.' Dindorf's note "De ipso Euelpide intell. qui prae sollicitudine unguis mordet"

is wrong. δάκτυλοι is often 'toes:' e.g. *Eg.* 874 εὐνούστατον τε τῇ πόλει καὶ τοῖσι δακτύλοισιν. And if it refers to the fingers here, it will mean that he has worn and broken his finger-nails by scrambling.

9. *δπον γῆς*] To be joined in constr. as in *Acē.* 209, *δποι τέτραπται γῆς.*

11. *μὰ Δία γ'*] Porson corrects οὐδὲ μὰ Δί' ἐντεῦθεν γ' ἂν, on the ground that γε does not, without any word interposed, follow the formula of an oath. Cf. below v. 22 οὐδὲ μὰ Δί' ἐνταῦθα γ' for the γε occurring separated by one word. It is not quite clear that we ought to reject the consensus of MSS. in such cases; but certainly it is ἐντεῦθεν that wants emphasizing and not μὰ Δία. Meineke (with Fritzsche on *Thesm.* 225, a passage which offends against Porson's rule) reads ἐνγετεῦθεν, a curious form to admit on conjecture. Perhaps οὐδ' ἂν μὰ Δί' ἐντεῦθεν γ' ἂν would be an improvement on Porson's amendment.

'Ἐξεκεστίδης] Cf. below v. 764 δοῦλός ἐστι καὶ Κάρ ὥσπερ 'Ἐξεκεστίδης, and v. 1525 οὐ γὰρ εἰσι βάρβαροι, *δθεν* δ πατρώος ἐστιν 'Ἐξεκεστίδης; the scholiast calls him a foreigner and a wanderer who knew the various roads, οἱ γὰρ ξένοι μάλλον ἴσασιν τὰς ὁδοὺς. We may probably infer from vv. 760—768 that Execestides had claimed, successfully or unsuccessfully, Athenian citizenship. Hence Peisthetaerus here means 'we are so far out of the usual tracks that even Execestides, clever as he is at finding a country that does not belong to him rightly, could not find one from this place.'

12. τὴν ὁδὸν ταύτην] *eis* τὴν οἰμοὶ ὁδὸν βάδιζε. Schol. 'You may take the way to woe, I will not,' says Peisthetaerus.

13. οὐκ τῶν ὀρνέων] 'he of the bird-market, the poultry.' So Hyperbolus is οὐκ τῶν λύχνων in *Nub.* 1065. Other words similarly used are *λχθύες*, *μυρρίναι*, *χύτραι*, *λάχανοι*, *μύρον*: *Vesp.* 789, *Thesm.* 448, *Lys.* 557. *Eg.* 1375. This poulterer, or birdseller, had served them a shameful trick in selling them such useless birds.

14. *πιρακοπώλης*] Small birds were plucked and strung together and ranged on a board or tray, so Hesychius says, on the word *πιρακοπώλης*. Below, v. 1078, a reward is offered for the head of Philocrates, *οτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοῦβολοῦ*. These small birds were much relished at Athens: we find frequent mention of *κίχλαι* and *σπίνοι* in the Aristophanic feastings.

μελαγχολῶν] 'in his craziness.' There seems no notion whatever of 'melancholy,' as we mean it, in this word. The *μελαγχολία* of Chremylus in *Plut.* 12 is simply 'craziness.'

15—16. *δς.. ὀρνέων*] The interpretation 'who was made a bird out of a bird,' considering *ἐκ τῶν ὀρνέων* to be instead of *ἐκ τῶν ἀνθρώπων*, as a stroke of Satire upon the levity of the Athenians, Tereus being of Attica, seems little better than nonsense. The better way is to join *φράσσειν νῦν τὸν Τηρέα ἐκ τῶν ὀρνέων*: and so one scholiast explains it, *σημαίνειν ἡμῖν τὸν ἔποπα δείξαντα ἐκ τῶν ὀρνέων*. Brunck, following another scholiast, joins *τῷδε ἐκ τ. ὁ*, 'that these two alone of the birds

would tell us.' Meineke omits the line in his text. In his *Vind.* he rather supports emendations of ἐκ τ. δ. into ἐξ ἀνδρός ποτε, or ἀνθρωπός ποτ' ὦν. The story of Tereus' metamorphosis is told by Ovid, *Met.* 671.

17. τὸν Θ.] Some son of Tharreleides must have been like a jackdaw, either for garrulity, or, as one scholiast says, for smallness of stature. Frere aptly notices that the raven and jackdaw are characteristic: suited to Peisthetaerus and Euelpides.

18. τηρδεδι] Cf. *Eq.* 1302 νυνδι, *Plut.* 227 τουτοδι. The conjunction δέ is put between the word and the affix ι.

19. ἦστην] Cf. *Ran.* 226, ἀλλ' ἐξόλοισθ' αὐτῷ κοῤῥξ, οὐδέν γάρ ἐστ' ἀλλ' ἡ κοῤῥξ. This supports ἦστην rather than ἦστην: 'they were, it seems, nothing but peck peck.' ἦστην 'they knew nothing but how to peck:' which is good enough sense also. The scholiast notices a reading ἴστην, ἀντὶ τοῦ ἦδεσαν. For the form ἦστην from εἰμι cf. *Eq.* 982, οὐκ ἂν ἦστην σκεῖη δύο χρησίμω, where there can be no doubt about the meaning.

20. κατὰ τῶν π.] 'down the rocks.' Apparently they had come to some steep and rocky place, overgrown also with wood (v. 92). κατὰ with genitive means 'down from, down along,' e.g. κατ' Οὐλύμποιο καρήνων ἀΐξασα. Hom. But also sometimes 'down under' of motion into a surface, as κατὰ χθονός, κατὰ κυμάτων. And thus here it may be 'down into or among the rocks.' The barrier here might be either the brow of a steep, or a rising mass of rocks.

22. ἀτραπός] Less than ὁδός: 'not even a foot-track.'

23. τί δ'; ἡ] This is Meineke's reading. ἡ δ' ἡ Dind. which is awkward. τί δ' ἡ κ. Holden after Cobet, omitting the τι before λέγει. The text οὐδ' ἡ κ., which the scholiast mentions, if a note of interrogation be put at the end of the line, is admissible for the sense. The Rav. MS. has ἡδ ἡ.

24. οὐ ταῦτά] There's a difference in its croaking, if that can be taken for any direction about the road.

26. ἀπ. φησί] All that it has to say is that it will peck my fingers off: it is (or knows) οὐδέν ἄλλο πλὴν δάκναι, v. 19.

28. ἐς κόρακας] Generally it is easy to go to the bad, 'facilis descensus Avernī.' The phrase ἐς κόρακας is used here with comical force, as in *Pac.* 117. Our phrase 'to go to the dogs' seems nearly analogous in origin to ἐς κόρακας ἐλθεῖν, if the explanation of that be 'to be left unburied and feed the crows:' conf. Homer's slain heroes, whom war ἐλώρια τεῖχε κύνεσσιν οἰωνόισι τε πᾶσι,

30. ὄνδρες] He turns to address the spectators.

31. Σάκκ] The Sacian was Acestor; who appears to have been of Thracian extraction, and a tragic poet; ridiculed, the scholiast tells us, by Callias and Cratinus. Cf. *Vesp.* 1221, ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.

33. φυλῇ καὶ γ. τ.] 'Of honourable tribe and kin.'

34. σοβοῦντος] A word especially used of scaring birds, and therefore agreeing with the metaphor in the next line. They use these metaphors προληπτικῶς ὡς καὶ αὐτοὶ ὀλέγον ὑστερον ὀριθωθησόμενοι. Schol. They anticipate their bird-life.

35. ἀμφοῖν ποδοῖν] A proverb for haste. It is not at all necessary to understand ποδοῖν as in any way for πτεροῖν, as the scholiast suggests. ποὺς enters into many common adverbial phrases where its meaning need not be pressed; and, besides, the two adventurers were not yet winged, so that it is ἀνεπτόμεθα which is metaphorical. To do a thing ἀμφ. τ. π. means 'to put one's best foot foremost.' Of course there is a humorous turn in 'we put our best feet foremost to fly up hither.'

36. μισοῦντ'...τὸ μὴ οὐ] In μισοῦντε a notion of denial is implied, hence the construction, 'not in our hate denying that it is, etc.' The construction first intended after αὐτὴν μὲν οὐ μισοῦντε was something like ἀλλὰ ζητοῦντε τόπον ἀπράγμονα. Then the phrase ἐναπ. χρήματα introduces the three lines descriptive of the Athenians' busy litigiousness; and the wanderers' quest is introduced as a consequence of this, the intended δὲ or ἀλλὰ to answer to αὐτὴν μὲν being thus lost.

38. ἐναποτίσαι χ.] After πᾶσι κοινὴν should have come simply ἐνοικεῖν 'to live in.' Bergler compares for the force of ἐν Eur. Hipp. 1095, ὃ πέδον Τροϊζήνιον, ὡς ἐγκαθησθᾶν πόλλ' ἔχεις εὐδαίμονα. 'To pay away money in' is substituted as a hit at the litigiousness of the Athenians, in which they spent much money either in being fined or getting others fined, law being expensive either way.

39. οἱ μὲν γὰρ] Ay, we may well say 'spending money,' for the Athenians sing to this tune which costs them dear, all their life long.

τέττιγες] To whom Homer compares his councillors, τέττιγεςσιν εὐκοίτες οἷτε καθ' ὕλην δένδρῳ ἐφεζόμενοι ὅπα λειριέσσαν λείσω. II. γ 151.

40. ἐπὶ τῶν κραδῶν] Both the Greek and Latin poets speak chiefly of the tree-cicada. Cf. Virgil's 'cantu querulae rumpunt arbusta cicadae.'

41. ἐπὶ τῶν δικῶν] A somewhat similar metaphor is Eg. 403, δωροδόκοισιν ἐπ' ἀνθεσιν ἔζων. And it is meant that ἐπὶ τῶν δικῶν should just balance in sound ἐπὶ τῶν κραδῶν; hence it is put instead of the ordinary ἐν ταῖς δίκαις. 'Perched upon points of evidence and law,' Frere.

42. τόνδε τ. β. β.] 'we trudge on these our travels.'

43. κανοῦν] They carry preparations for sacrifice when they shall have found a new settlement. χύτραι are mentioned in the ἱερῆσις of the goddess Peace, Pac. 923.

44. ἀπράγμονα] The opposite of Athens, where no one was ἀπράγμων, or if he was so, was thought to be ἀχρεῖος. Thuc. II. 40.

45. ὅποι καθ. δ.] There seems best MS. authority for ὅποι, which taken with καθιδρυθέντε is unobjectionable: καθιδρυθεὶς ἐς τόπον is good Greek. Most editions have taken ὅπου.

47. δεομένῳ] nom. dual as subject to a verb, because στόλος νῦν 'στι=πορευόμεθα.

48. ἡ 'πέπτατο] 'in his flights, anywhere where he has flown:' cf. below v. 118, καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ. Meineke and others, here and wherever the form in *a* occurs, against all MSS. (I believe), change ἐπέπτατο to ἐπέπετο, which last they will have to be the only true Attic form.

49. οὗτος] Addressed to Euelpides: 'my friend.' Or any English exclamation to call attention would give its force, *e.g.* 'Hi!'

50. ἀνω τι φράζει] 'is pointing upwards somehow:' cf. v. 2 κρῶζει πάλιν.

54. οἶσθ' ὃ δρᾶσον] This phrase, apparently a mixture of 'know you what you have to do?' and 'do, you know what,' is of constant occurrence. Cf. Soph. *O. T.* 543, Eur. *Hecub.* 229.

τῷ σκέλει] According to the scholiast this refers to a saying that boys used to one another on seeing birds, ὅς τοι σκέλος τῇ πέτρᾳ καὶ πεσοῦνται τὰ ὄρνεα. If this was so, it must have about answered to the advice now given to children to put salt on the birds' tails in order to catch them.

56. σὺ δ' οὖν] 'Well then at all events knock with a stone.' The one had bidden the other knock with his leg against the hard rock. 'No thank you,' he replies, 'your hard head will do better.'

57. παῖ παῖ] The ordinary summons to a doorkeeper. Aesch. *Choeph.* 652 παῖ παῖ, θύρας ἀκουσον ἐρκείας κτύπον. .

58. παιδός] Elmsley proposed παῖ παῖ. The use of the genitive of παῖς is rather remarkable, as it is not followed by ἔποτα. Had it been so, of course the construction would have been quite natural: 'Ought you not instead of the boy to have called the hoopoe?' But the union of the two constructions may be defensible, as the MS. authority is all for it. Elmsley's reading would be "instead of 'boy, boy' ought not you to have called 'hoopoe ahoy?'" And the common reading must mean the same; but Holden's instances from *Ach.* 640, *Vesp.* 1387 are not quite similar.

60—91.] The servant bird comes out: they tell him their errand, and persuade him to wake his master. Meanwhile the jackdaw and raven escape.

61. Ἀπολλων κ.τ.λ.] Cf. *Vesp.* 161, Ἀπολλων ἀποτρόπαιε τοῦ μαρτεῦματος. The genitive expresses wonder: 'what a swallow!'

63. οὕτως κ.τ.λ.] Meineke gives this up as corrupt. Blaydes' interpretation is 'rem tam tremendam ne nominare quidem decet:' which Kennedy adopts, explaining it to mean 'It is not gentlemanlike, it is not quite the polite thing to use such a dreadful word.' This is not satisfactory. Nor yet is Brunck's reading, οὗτος, τί δεινόν; οὐδὲ κάλλιον λέγεις; Bentley proposed οὗτος, τί δαί νῦν τοῦδε 'my friend, you had better tell him what we want with him.' No help is to be got from the scholiast. A possible, and perhaps better, way of taking the present text, would be to understand it as an exclamation of surprise, connected with v. 61. Euelpides had said 'Heaven save us! what a gaping swallow!' he then adds, when the trochilus has spoken in a shrill bird-like voice, 'Such a wondrous fearful creature, and speaks no better than this!'

65. Ὑποδεδιώς] Cary translates 'Fearling,' to recall or resemble 'Starling' perhaps. 'Green-finch' might be suggested by 'Green-funk.' It may be that the word ὑποδεδιώς bore some resemblance to the real name of some bird; but the 'habitat' of the bird being placed in Libya would cover any strangeness in the name.

70. ἡττήθη] φυσικὸν τοῦτο ἐν ταῖς συμβολαῖς τῶν ἀλεκτρυόνων τοὺς ἡττηθέντας ἐπεσθαι τοῖς νενικηκόσι. Schol. In Theocr. xxii. 71 Amycus and Pellux are made to say: ΑΜ. σὸς μὲν ἐγὼ, σὺ δ' ἐμὸς κεκλήσεαι, εἰ κε κρατήσω. ΠΟΛ. ὄρνιθων φωνικολόφων τοιοῦδε κυδοιμοί. Cock-fights were common at Athens. We have metaphors drawn from them several times in Aristophanes, e. g. *Eg.* 494-7.

73. ἐχρη] Instances in Greek of the conjunctive after verbs of past time are numerous; even when the action is not one that lasts up to the time of the relation.

75. οὐτός γ' 'yes he wants one, having been before a man.' The lines that follow are awkward in their connection. The text is Meineke's, adopted by Holden. To supply the *δτε* again to ἐπιθυμεί δειτε is harsh. The τε before τορύνης seems rightly restored, though from inferior MSS.; for the apodosis must be τρέχω 'πὶ τορύνην to balance τρέχω 'π' ἀφύας.

76. Φαληρικὰς] From the port of Phalerum, where anchovies were taken in abundance. Cf. Athen. vii. 285. Aristotle mentions the Phaleric anchovy among other kinds: *Hist. An.* vi. 15.

79. τροχίλος] 'the errand-bird,' referring to τρέχω above. Hermes is called Διὸς τρόχισ, Aesch. *Prom. Vinc.* 940. The trochilus was however a real bird, mentioned by Herodotus and Aristotle, probably of the sandpiper kind.

82. σέρφους] Authorities differ as to what σέρφος is: 'Gnat or ant' L. and S. The scholiast says σκωληκῶδες ζωύφιον ἢ μυρμηκῶδες. This gives us a third choice, 'worm.' A proverb is quoted ἐνεστί καν μύρμηκι καν σέρφω χολή, whence we might infer σέρφος not to be μύρμηξ; and the saying appears like our proverb 'the worm will turn.' The passage in *Vesp.* 352 πάντα πέφρακται κούκ ἐστιν ὁπῆς οὐδ' εἰ σέρφω διαδιδῆναι perhaps rather suits something worm-like; but the scholiast there gives us the choice between ant and gnat. And if we credit Aristophanes with any correct knowledge of what hoopoes do eat, we shall decide for insects, these being chiefly the food of hoopoes. Yarrell mentions coleopterous insects specially, but also caterpillars as the food of this bird.

84. δι αχθ.] Note δι left open, as it always is in Aristophanes. Cf. *Eg.* 101, δι οὐκ ἐλήφθην. Where δι' is found, it is δτε 'when,' as in *Nub.* 7, δι' οὐδὲ κολάσ' ἐξεστί μοι τοὺς αἰκέτας.

85. σύ γ' To the trochilus, who has just retired to wake his master, and is followed by this curse.

ὥς μ' ἀπέκτεινας] Strictly speaking ὥς connects the two clauses: 'may you perish, seeing how you frightened me, may you perish for frightening me so.' And so we might take ὥς in v. 91. But our

English idiom is to say 'plague take you, how you frightened me!' or 'plague take you, you frightened me so.' Similarly we render the Latin *tu quae tua est sapientia* 'you, such is your wisdom.' And sometimes *ὦς, ὅσον, ὅσον* are used without causal connection with a foregoing clause, being simply exclamatory.

86. *μοιχεται*] Better written thus as a crasis than *μ' οἰχεται*.

90. *ἀπειτ.*] Of course this came to much the same thing as if he had owned to letting him go; and the next line is ironical. Euelpides all along takes a jeering tone, and puts in absurd questions and remarks. Cary compares him to Sancho in Don Quixote. 'A simple, easy-minded, droll companion,' Frere calls him.

92—108.] Epops comes out. After satisfying their wonder at his appearance, he enquires their business. They come, they say, to seek a quiet place away from the troubles and annoyances of Athens. He proposes several towns, which are rejected. At last, on their hearing how the birds live, it strikes Peisthetaerus that, if the birds would but unite to found one state, that would be the place for them. He explains the advantages of his plan. Epops is delighted, and goes into the copse to summon the rest of the birds to consultation.

92. *ὑλην*] In place of *θύραν*.

ποτε] 'at last:' denoting impatience: cf. *Vesp.* 1161, *ἐνθες ποτ' ὦ τῶν*.

94. *τριλοφίας*] The actor who personated the hoopoe wore probably a costume caricatured from that of Tereus in Sophocles' play. His crest seems to have been very conspicuous, as also his beak; but the rest of his feathers not in very good plight: hence Euelpides' remark in v. 95, and the excuse that the hoopoe gives in v. 105.

95. *οἱ δώδεκα θεοὶ κ.τ.λ.*] 'The twelve gods seem to treat you ill, to have brought you to a sorry plight.' This is no answer to *τινες κ.τ.λ.*, but rather a continuation of Euelpides' reflections on the personal appearance of Epops. The latter complains of this jeering and appeals for sympathy as having been once a man. The other explanations given by the scholiasts and their followers of *οἱ δ. θ.* seem to make no sense. The twelve gods were those to whom Pisistratus, grandson of the tyrant, erected an altar. (Thuc. VI. 54.)

97. *ῥ]* The most Attic form of the 1st pers. sing. So for the pluperf. we have the 1st pers. ending in a vowel in the Aristophanic forms *ἐκεχῆρην, ἐλελήθη*.

98. *καταγελῶμεν*] He distinguishes between *καταγελᾶν*, 'to laugh at ill-naturedly,' and the simple *γέλως* which is excited by the hoopoe's comical beak. They are not mocking at him, but they can't help laughing at his beak.

100. *Σοφοκλέης*] Sophocles had written a play entitled Tereus. See above on v. 94.

102. *ταῶς*] The Athenians are said to have inserted this curious aspirate in the word: cf. L. and S. for a probable explanation of it as a relic of the digamma. A peacock was such a rarity at Athens as almost to be beyond the class of birds; at least this seems the simplest ex-

planation of Euelpides' question. Peacocks represented to an Athenian's idea something gorgeously bedecked: cf. *Ach.* 62, ἀχθομαι ἔγω πρόσβειω καὶ τοῖς ταῷσι τοῖς τ' ἀλαζονεύμασιν.

103. τὰ πτερά.] The birds of the drama probably had but the beak, head, and wings of their originals; but an excuse for the want of feathers is found in the moulting of birds.

106. πτερορρνεῖ] Aristotle uses this word of the moulting of birds, saying that ἡ τρυγὼν πτερορρνεῖ ἐν τῇ φώλεια 'the turtle-dove moults during its hybernation,' *H. A.* VIII. 19. The old text was πτερορρνεῖ τε καὶ οὕτως; Dobree corrected it. Cobet proposes πτερορρνούμεν καὶ οὕτως ἔ. φ., thus avoiding the change from the third to the first person.

108. τὸ γένος δ';] Elmsley added the δ', and editors have followed him. In *Pac.* 187, ποδαπὸς τὸ γένος δ' εἶ; occurs: but does that necessitate the addition of δὲ here? μὴν ἡλιαστὰς is without any conjunction. And the abruptness of the questions seems more lively and natural.

109. ἡλιαστὰς] The definition of their native place is at once understood; and they are asked if they are heliasts, members of the court Heliaca, and litigious; in answer to which they coin the word 'ape-liasts' for μισόδικοι. The π remains unchanged in this compound, as in ἀπηλιώτης from ἥλιος.

μᾶλλον] μὴ ἀλλὰ 'say not so, suppose not so, but:' a frequent combination in Aristophanes.

110. σπείρεται γάρ] 'What! does any of that seed grow there?' The metaphor is suitable in the mouth of a bird.

111. ζητῶν ἄν κ.τ.λ.] 'By diligent search you may get a little from the country:' i.e., in the country there are still law-haters, quiet 'douce' men.

112. ἡλθέτην] Elmsley changed in this and similar passages -τον to -την. The question of the form of the second dual of the augmented tenses is hardly a settled one; therefore the MS. reading ἡλθετον is preferable. See Elmsl. on Eur. *Med.* 1041, for a list of passages in which he changes -ον to -ην. Modern grammarians have returned to -ον for the 2nd person.

115. ὠφελήσας] An amusing bond of union and sympathy. Euelpides assumes that to owe money is human, and also to be loth to pay it.

117. μεταλλάξας] 'having taken instead:' as Horace generally uses 'mutare,' and its compounds: e.g. 'Cur valle permutem Sabina divitias operosiores?'

118. ἐπεκέτου] Cf. v. 48.

119. πάνθ' ὅσ.] You combine the wisdom of man and bird.

120. ταῦτ'] i.e., διὰ ταῦτα. With ἄρα this use is very common in Aristophanes.

121. εἰ τινα ... φράσεις] Dependent on the enquiry implied in λέεται.

εὐερων] A word occurring in Soph. *Tr.* 675. The scholiast quotes

Cratinus as using the phrase *εὐέρων βοτῶν*. Perhaps here we may consider it as a comical substitute for *εὐνομον* which would have been a natural attribute to πόλις. They want 'a snug city in which they may lie soft and warm.' For *σισύρα* cf. *Nub.* 10.

123. *ἔπειτα*] 'Do you then &c.:' having Athens, do you after that seek a greater city? *ἔπειτα* in these phrases comes to be nearly = *δμως*. Cf. note on *Nub.* 1249, *ἔπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὧν*;

Κραναῶν] Cf. *Ach.* 75, *Lysistr.* 480 for the singular *Κράναά πόλις*. and *Pind. Ol.* 7. 151, *κρανααῖς ἐν Ἀθήναις*. The name is from the adj. 'rocky, rugged,' a word applied by Homer to Ithaca. Towns naturally gain names from their nature and surroundings: e.g., 'Auld Reekie' was given to Edinburgh from its smokiness.

125. *ἀριστ.*] A word which was an abomination to the Athenians; hence E. disowns the imputation at once.

ἐγώ:] Cf. note on *Pac.* 187, *ἐμοί*; *μαρώτατος*. Here we should repeat, instead of the pronoun, the most important word: 'Aristocracy? no.'

126. *τὸν Σκελλίου*] Aristocrates; who was afterwards one of the Four Hundred. *Thuc.* VIII. 89, *Plat. Gorg.* 472. Here Euelpides says, 'I hate even Aristocrates because of his name.'

128—134.] We want a city where feasting and merriment shall be the only trouble.

131. *ὅπως παρέσει*] Cf. *Plat. Hipp. Maj.* 286 c, *ἀλλ' ὅπως παρέσει καὶ αὐτὸς καὶ ἄλλους ἄξεις*.

133. *μηδαμῶς ᾄ. π.*] 'do not refuse,' *μὴ ἄλλως ποιεῖς* is frequent in Plato. The following *εἰ δὲ μὴ* means 'if you do not consent,' or shortly 'else.'

134. *μὴ μοι κ.τ.λ.*] An inversion of the proverb, *μὴ μοι ποτ' ἐλθῃς*, *ὅταν ἐγὼ πρᾶττω καλῶς*, used to those who fail to help their friends in adversity.

135. *ἢ Δία*] This line confirms the remark at v. 11 about *γε* not immediately following an oath. Indeed, the use of *γε* being to emphasize, unless it were needful to emphasize the particular deity, as distinct from other deities, *γε* could have no force so placed.

145. *ἐρ. θάλατταν*] Probably to an Athenian this suggested vaguely the ends of the earth. Cf. *Eg.* 1088, where the sausage-seller beats Cleon's oracle, which said that Demus was to rule *πάσης γῆς*, by adding *καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης*.

146. *ἀνακύπεται*] Cf. *Ran.* 1068, *κἂν ταῦτα λέγων ἐξαπατήσῃ παρὰ τοὺς ἰχθῦς ἀνέκυψεν*. The word implies a sudden unexpected popping up into sight: its force is well shewn in *Plat. Phaed.* 109 E, *ὥσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες ὁρῶσι τὰ ἐνθάδε*, 'like as in our world the fish pop their heads out of the sea, and see things on the upper earth,' so (Socrates continues) we should see the upper heavens clearly, if we could rise above our lowly mist and air.

147. *ἡ Σαλαμινία*] The Salaminian galley was used to bring home

those summoned to trial. Cf. Thuc. VI. 53, *καὶ καταλαμβάνουσι τὴν Σαλαμινίαν ναῦν ἐκ τῶν Ἀθηνῶν ἤκουσαν ἐπὶ Ἀλκιβιάδην*. The date of this play fully warrants us in supposing an allusion here to this 'special mission of the Salaminian, whatever opinion we may hold on Süvern's theory that the Sicilian expedition is referred to and satirized throughout the play.

149. *Λέπρεον*] Why Lepreum is recommended is not quite clear. Wieland supposes that it is because there was great licence and freedom of living there. It had been seized by the Spartans, and settled with enfranchised Helots four years before the date of this play.

150. *ὅσ' οὐκ ἰδὼν*] 'quantum is qui non vidit,' as far as one can without having seen it. This is Holden's proposed reading, an excellent one, and is nearer to the vulg. *ὅς* than is *ὅτι*. He gives an instance of this use of *ὅσα* = *ὅσα γε* from Plat. *Rep.* 467 C.

151. *Μελανθίου*] Melanthius is said to have been leprous: hence Euelpides hates the very name of Lepreum in consequence of his dislike to Melanthius. For him cf. *Pac.* 804, 1009.

152. *Ὀπούντιοι*] He recommends the Opuntians of Locris; but that suggests a one-eyed man Opuntius, for whom cf. below v. 1294.

154. *ἐπὶ*] 'on condition of, for.'

156. *οὐκ ἀχ. ἐς τὴν τριβήν*] 'not unpleasant in the passing, not unpleasant to pass.' Meineke objects to the article, and conjectures *διατριβήν*.

157. *οὗ*] 'where : ' equivalent to 'for here.'

158. *κίβδηλιαν*] No purse or coin; therefore no counterfeit. *κίβδηλος*, which is esp. used of base coin, is applied to spurious baseness of all kinds. The aorist *ἀφείλες* is of the same kind as *ἔλεξας*, which often follows a speech. These aorists cannot be rendered by the English aorist 'you took, you spoke;' but must be translated either by perfect or present. Here there is a sort of decisiveness and completeness in the sense. 'By what you say you at once rid life of much that is counterfeit.'

160. *μήκωνα*] The proposed *μηκώνια* of Tyrwhitt and Blaydes is unnecessary. In Thuc. IV. 26 we read that divers brought to the Spartans in Sphacteria *μήκωνα μεμελιτωμένῃν καὶ λίνου σπέρμα κεκομμένον*. Whence evidently *μήκων* may mean 'poppy-seed;' which indeed, as far as L. and S. shew, *μηκώνιον* does not mean.

161. *νυμφίω*] Cf. *Pac.* 869, *σησαμὶς ξυμπλάττεται*, at the bridal.

162. *φεῦ φεῦ*] This the scholiast pronounces to be *θανιαστικόν*, whereas it is generally *σχελιαστικόν*. But it seems to be said in a sort of pity for the birds having so long let a good thing escape them: 'dear me, dear me!' Peisthetaerus has left to Euelpides most of the talking hitherto, while he has thought the more; he now gives the result of his cogitations.

ἐνορῶ] Cf. Herod. VIII. 140, *ἐνορέω ἐν ὑμῖν οὐκ οἰοῖσι τε ἐσομένοις πολεμέειν Ξέρξῃ* *εἰ γὰρ ἐνῶρων τοῦτο ἐν ὑμῖν, οὐκ ἂν κ.τ.λ.* With this and other passages to illustrate the exact shade of meaning in

the compound *ἐνορῶ*, one cannot quite assent to Brunck's self-complacent note, "*ἐσορῶ*, imprudens scripsi. Libri omnes *ἐνορῶ*, quod reponendum est, licet id quod casu dedi aequae bonum sit." The whole sense is 'I see a mighty plan possible for the race of birds, and a power by which it may be effected.'

165. *κεχηρῶτες*] Athens is *κεχηρῶτων πόλις*. *Eg.* 1262. Whether the bird community are to represent the flighty Athenians; or what, if any, is the political drift of this play, is uncertain. See Introduction.

166. *αὐτίκα*] 'to take an instance.' Cf. below vv. 378, 483, 574. It is used when the first instance is given in immediate proof of an assertion. P. says 'This purposeless flying about brings you no honour: why the name "bird" is with us men a disparaging term for the flighty.'

167. *τοὺς π.] ἐάν τις ἐρωτήσῃ περὶ τῶν πετομένων, τίς οὗτος*; Schol. Teles mentioned in the next line may be the glutton of *Pac.* 1008; but why he is mentioned here is not clear.

169. *ἀστέδμητος*] Having no *σταθμὴ* 'rule.' Or possibly, as Kennedy translates, 'without ballast, not weighted.' Cf. v. 1137. But 'to measure' seems the prevailing sense of *σταθμᾶσθαι* rather than 'to weigh.' *ἀτέκμαρτος* 'with no end, mark, aimless.' Cf. *Hom. Il.* v. 20, *τῖς μὲν ὀρέξαι* ἵων τὸ δὲ τέτρατον ἵκετο τέκμωρ.

170. *οὐδὲν] ἰ.ε. καθ' οὐδὲν* 'in no wise.'

173. *ποίαν*] He asks wonderingly and incredulously, as *ἄλῃθες* in the next line shews: cf. *Eg.* 88, *Ol. A.* πῶς δ' ἂν μεθύνω χρηστὸν τι βουλεύσαι; *ἀνήρ*; *Ol. B.* ἄλῃθες, οὗτος;

175. *καὶ δὴ*] 'Well now, I'm looking.'

177. *ἀπολαύσομαι τι δ', εἰ δ.]* 'And shall I get any good by twisting my neck awry?' Cf. *Eg.* 175 *εὐδαιμονήσω δ' εἰ διαστραφίσσομαι*. There can be no doubt that the scholiast's *τράχηλον κλάσω* is the right explanation of *διαστρ.* here, as well as in the *Knights*. There is something very similar in the way in which both the birds and the sausage-seller are told of a wide realm of whose possession they were unaware. We could not render *διαστρ.* 'squint' in this passage, nor should we in the other.

179. *πόλος*] The ancients called 'pole' not, as do the moderns, a particular point or the end of the axis, but the whole sphere. Schol. So 'polus' in Latin is used. But here *πόλις* and *πόλος* are punned on. *Epos* not at once understanding, *Peisthetaerus* explains by the common word 'place.' Some ridicule of the new passion for astronomical science is intended. Cf. the scene with *Meton* v. 992.

181. *ὅτι δὲ κ.τ.λ.]* Meineke following Cobet pronounced these lines spurious; but in *Vind.* he recants. The scholiast evidently had them. *διὰ τοῦτον* for *διὰ τοῦτό γε* is a correction of *Bergk's*. 'Because this (the pole) turns, and all things pass (move about) through this, it is called the pole.' But the phrase seems intentionally obscure; a scientific investigation that explained nothing to the simple birds.

184. ἐκ τοῦ π.] From being called πόλος it will come to be called πόλις: instead of a 'pole' a 'polity,' to adopt Cary's rendering. Or 'metropole' Frere.

186. Μηλίῳ] Melos was reduced by famine in the Peloponnesian war. Cf. Thuc. v. for the history. ↓

187. ἐν μέσῳ...γῆς] i.e. ἐν μέσῳ γῆς καὶ οὐρανοῦ. So in Aesch. *Choeph.* 61 ἐν μεταίχμιῳ σκότου is ἐν μετ. σκότου καὶ φάους, 'in the twilight;' the debateable space for which light and darkness contend. And the very word 'twilight' is the time 'tween light and darkness. In the passage of Aeschylus φάος has been mentioned just before, and is therefore easily understood to be the other limit of the μεταίχμιον; and here the gods have just been mentioned, therefore they, or their place, is the other limit of the μέσον. Cf. also *Eq.* 434 and note there.

191. φόρον] The gods are to pay toll to the birds. φόρος is the ordinary word for the tribute paid to Athens by her subject allies. As we have to ask the Boeotians' leave, so the gods will have to ask the birds' leave.

192. διὰ τῆς κ.τ.λ.] A line proscribed by some editors as recurring below, v. 1218.

193. διαφρήσετε] Cf. Thuc. VII. 32 ὅπως μὴ διαφρήσουσι τοὺς πολεμίους (where some read διαφῆσουσι): and *Vesp.* 156, 892, for ἐκφρεῖν, εἰσφρεῖν.

194. νεφέλας] εἶδος δικτύου θηρευτικοῦ. Schol. Cf. v. 528. νεφέλη was a light fine net.

195. μὴ γῶ...ἤκουσά πω] Cf. *Lysistr.* 917 μὰ τὸν Ἀπόλλω μὴ σ' ἐγὼ κατακλινῶ. With the future the construction is probably elliptical, 'no fear lest:' to this past indic. with μὴ no exact parallel is given; nor does it admit of the same explanation. Indeed the sense required appears to be simply οὐ πω ἤκουσα. Kennedy supposes that μὴ ἤκουσά πω represents μὴ εὐτυχοῖην εἰ. ἤκουσά πω: but is this possible?

198. διηγῆσαιτο] P. thinks an interpreter will be wanted.

199. βαρβάρους] Cf. Herod. II. 57 αἱ γυναῖκες, διότι βάρβαροι ἦσαν, ἐδόκειόν σφι ὁμοία δρῖνσι φθέγγεσθαι. Swallows esp. are termed 'barbarous' in tongue: cf. Aesch. *Ag.* 1017, εἰπερ ἔστι μὴ χελιδόνος δίκην ἀγνώστα φώνην βάρβαρον κεκτημένη: and below v. 1681, and *Ran.* 93.

203. τὴν ἐμὴν] Procne, wife of Tereus the hoopoe, was changed into a nightingale. Probably some favourite musical performer played this part.

204. καλοῦμεν] Future, as in *Nub.* 632. The plural is to comprise Epops and wife: expressed by νῶν in the next line. The participles ἐσβὰς, ἀνεγείρας, are in the nominative, and not in the genitive, because they form part of the subject to the verb καλοῦμεν. Indeed they could hardly be in any other case.

209—262.] Epops calls upon the nightingale to sing: then himself summons the birds from their various haunts to consult about the new plan.

210. λῦσον] 'set free, utter.' With the common punctuation after

θρηναίς, ἐλελιζομένη must govern *Ἴτυν* 'trilling thy lays for Itys.' Meineke and Holden punctuate after *Ἴτυν*, making *οὗς θρηναίς* govern *Ἴτυν* 'the sad strains in which thou mournest Itys.' Then *ἐλ...ξουθῆς* 'trilling with the liquid melody of thy clear-toned mouth.' Meineke further changes the text to *ἐλελιζομένης δ' ἱεροίς*, removing the stop after *ξουθῆς*. This appears to me arbitrary alteration without improvement. *ἱεροίς*, after *ἱερῶν* above, is unsatisfactory, and *διερὰ μέλεα*, if not elsewhere found, is plain enough=liquidæ voces. The asyndeton in *καθαρὰ χ.* is a little awkward: but we may perhaps suppose that the nightingale here is heard to strike up, and that Epops then says *καθαρὰ χωρεῖ κ.τ.λ.* The passage seems imitated from Eur. *Hel.* IIII, *ὦ διὰ ξουθῶν γενύων ἐλελιζομένα θρήνοις ἐμοῖς ξυνεργός.*

214. *ξουθῆς*] This word is used as an epithet of the winds, and of the cicada (*τέττιξ ξουθὰ λαλῶν, Antl.*). Therefore it is probably an epithet of sound when applied to birds and bees.

216. *μυλακος*] 'woodbine' or some kind of creeper.

218. *ἀντιψάλλων*] Cf. Eur. *I. T.* 179, *ἀντιψάλλουσιν ᾠδὰς θυμῳ τ' Ἀσιήτην σοὶ βάρβαρον ἰαχὰν δεσποίνῃ ἑαυδάσω.* The construction here is *ἀντιψ. ἐλεφ. φ. τοῖς σ. ἐ.* 'striking his lyre in answer to your complaints.'

222. *αὐλεῖ*] This was written as a stage direction (*παρεπιγραφή*), and shews that there was some imitation of a nightingale inside the thicket. Schol. A solo on the flute in fact.

223. *φθέγματος*] Cf. note on v. 62.

224. *κατεμελίτωσε*] *ἡδύτης ἐπλήρωσεν.* Schol.

227. *ἐποκ.*] The *ἐποκα*, and like words, were to be pronounced *δξύτωνς* to imitate a bird. Schol. Imitative words in one language, even of the same thing, are not generally the same as those in another. See below on v. 261.

229. *ὁμοπτέρων*] 'of my feathered fellows:' the general term for all birds; whom he then separates into their classes by *ἄσοι τε, ὅσα τε*: seed-eaters, field-birds, garden-birds, etc.

232. *σπερμολόγων*] 'seed-peckers:' a word of some interest from its metaphorical use by Demosthenes, and in the Acts of the Apostles, for 'a picker up of scraps of gossip.' Why L. and S. give 'a crow that picks up seed, rook' is not clear. The term includes many species of birds, but chiefly the small hard-billed ones which one sees in flocks about rickyards in winter. And neither the crow nor the rook can be meant.

234. *ὅσα τ'.....ἀμφιτιττ.*] Larks, pipits, etc., may represent this class. "Swallows and partridges" (!) are specially noted by Dindorf. For the sound *τιττυβίζειν* they may do, but not otherwise.

239. *κλάδεσσι*] We have *κρίνεσι Νυβ. 911*, though *κρίνον* is the only nom. that occurs. Of *κλάδος* other anomalous cases occur, *κλαδί, κλάδας.*

244. *αὐλῶνας*] 'river-beds, river-channels.' *ἐλείας*, 'edged with marshes,' with marshy banks, etc. There, of course, would abound

mosquitoes, gnats, may-flies, and such insects. The scholiast says of ἐμπis, ζῶν ἐστιν ἐν ὕδασι γινόμενον.

δένυστρώμους] Cf. Aesch. *Prom. Vinct.* 673, δένυστρώμω μνώπι χρυσθείσ' of the gad-fly that goaded Io.

247. θρνus τε πτερ.] Meineke's changes here rest on very uncertain grounds, namely, the metre, and the mention of only one bird after δσα. He means πτέρων for the proper name of a bird. Two birds are not much better than one after δσα; and περοποκικλος will apply to ἀτταγᾶς very well. The scholiast seems to say that the ἀτταγᾶς was common on the plain of Marathon; hence it is selected for mention.

248. ἀτταγᾶς] Probably 'the woodcock:' see note on *Ach.* 875. The woodcocks leave their covers in the evening and scatter themselves to feed over moist meadows and open swampy ground.

250. ὦν τ' ἐπὶ κ.τ.λ.] This is partly imitated from Alcman: δς τ' ἐπὶ κύματος ἀνθος ἄμ' ἀλκυόνεσσι ποτῆται. The scholiast notices the Doric form: hence Cobet changed the text from ποτᾶται to ποτῆται on this hint.

254. ταναοδέρων] Homer speaks of κύκνοι δουλιχόδαιοι. Cranes, herons, etc., best suit the epithet. Kennedy translates 'neck-extending,' an epithet applicable to all (or nearly all) birds when flying. Perhaps 'slender-necked' is fairly distinctive of birds from men and from most animals.

255. δρμυds] 'keen:' cf. note on *Eq.* 808.

256. καινός κ.τ.λ.] An innovator to revolutionize our bird life. γνώμη is perhaps rather technical, an opinion delivered in public: cf. *Eq.* 634, γνώμηρ ἐλεξεν. And on v. 258, τ' ἐς λόγους, Dindorf notes, 'formula e foro et concionibus Atheniensium petita.'

261. κικκαβαῦ] Said to be the owl's cry, which we imitate by 'to-whit-to-who.' This whole chorus no doubt was made effective by imitative music.

262—461.] The birds come in, at first one by one, and are remarked on by the two friends, whom Epops instructs about them; then in great numbers. On finding the men they are angry with Epops, and wish to attack the adventurers, who prepare in comic style to resist them. But Epops persuades the birds to hear what they have got to say; so a sort of truce is agreed upon till the proposal shall have been considered.

266. ἐπῶτε] 'screamed, called;' to be derived from ὤζειν, ὤ, with Bergler and Dindorf. If written ἐπῶτε it is from ἐπολῶ to cry οἱ, not derived from ὠόν, as the scholiast says, who adds that here it is ἀντὶ τοῦ ἐκρύπτεσθαι. The wild scream of the plover or of the curlew is well known. Scott (in the *Lady of the Lake*) says of Roderick Dhu's followers, "Wild as the scream of the curlew, From crag to crag the signal flew." And Burns, of the lapwing: "Thou green-crested plover thy screaming forbear, I pray thee disturb not the sleep of my fair." The scholiast says 'the sight of this bird cures jaundice, therefore those who kept it for sale hid it, lest the cure should be effected gratis on passers by;' but it is an unnecessary deduction that ἐπῶτε χ. μ. means 'hid himself like a plover is hid.' The simple verb ὤζειν occurs in *Vesp.* 1526, the compound ἐπῶζειν in Aesch. *Fr.* 149.

χαράδριν] Cf. Aristot. *Hist. An.* ix. 11, τὰς δ' οἰκῆσεις οἱ μὲν περὶ τὰς χαράδρας καὶ χηραμοὺς ποιοῦνται καὶ πέτρας, ὅσων δ' καλούμενος χαράδριν. ἔστι δὲ ὁ χαράδριν καὶ τὴν χράαν καὶ τὴν φωνὴν φαῖλος, φαίνεται δὲ νύκτωρ ἡμέρας δ' ἀποδιδράσκει. It is some one of the plover family, or a curlew.

269. οὐ δῆπου] Cf. *Ran.* 526 οὐ δῆπου μ' ἀφελῆσθαι διανοεῖ ἄδωκας αὐτός; this combination (οὐ δῆπου) seems to me to be originally negative, 'it surely is not;' but often to be used interrogatively, 'It is not, is it?' when the speaker suspects or fears that after all 'it is.' In the passage quoted, to Xanthias 'you don't surely mean, do you, to take away what you yourself gave?' Dionysus replies 'I don't mean, but am even now doing it.' And here Euelpides fancies it may be a peacock, a bird of which he had not much knowledge. Cf. v. 102.

272. φοινικιοῦς] 'tis a fine flaming red bird. Ep. It may well be that, for its name is flamingo. Phoenicopterus ingens, Juv. xi. 139. Its haunts are the borders of lakes and rivers.

274. ὦ σέ τοι] σέ τοι καλῶ 'it is you I call.' Whether he calls Epops or Peisthetaerus is doubtful: perhaps the latter, who in attending to Epops and the flamingo misses the newcomer.

275. ἔξεδρον χ. ἐ.] From the *Tyrr* of Sophocles τίς δρῆς οὗτος ἐ. χ. ἐ. ἔξεδρος is a term of augury, 'unfavourably placed, inauspicious, unlucky;' and in Sophocles' fragment was probably so used. Cf. Aesch. *Prom. Vinc.* 492, ξυνεδρῖαι, of 'the sitting together, companies' of birds from which omens were drawn. Peisthetaerus may mean little more than 'strange, out of the way.'

276. ὁ μουσόμεντις κ.τ.λ.] From a fragment of Aeschylus τί ποτ' ἔσται ὁ μουσόμεντις ἀλαλὸς ἀβράτευσ δὲ σθένει. Schol. Hence Reisig changed the vulg. ὀρεϊβάτης to ἀβροβάτης, with some confirmation from Aesch. *Pers.* 1072, where the Medes are called ἀβροβάται. 'Who ever is the poetico-prophetic extraordinary dainty-stepping bird?' With Aeschylus' play in the memory of the audience, and the bird well put on the stage, the line would raise a laugh. ὀρεϊβάτης is a doubtful form, and the old reading ὀρεϊβάτης would not do with δρῆς, of which the last syllable is long. Porson, on Eurip. *Hec.* 204, proposes ἀποπος; ἀρ' ὁ.

277. Μῆδος] The 'Mede' is probably the 'Persian bird' or 'cock:' cf. below v. 485.

278. καμήλου] ὡς τῶν Μῆδων ὡς ἐπὶ τὸ πολὺ ἐπὶ τῶν καμήλων ὄχου- μένων. Schol.

279. λόφον κατ.] 'Who has got on a crest.' There is a play on λόφος, 'a plume, crest,' or 'hill:' which is resumed below at v. 293.

281. Φιλοκλέους] Philocles had written a play named Tereus (or Epops), plagiarized from Sophocles. Hence Epops says that he, the original Tereus or Epops, is the father of Philocles, and Philocles' bantling consequently is his grandson. Another supposition is that Philocles was personally like a hoopoe. There is said to have been more than one Philocles. Cf. *Vesp.* 462, *Thesm.* 168.

283. Ἰππῶνικος κ.τ.λ.] It was common among the ancient Greeks for the grandfather's name to be given to the grandson. This instance is given in order that Callias may be attacked.

284. Καλλίας] The genealogy of the family was: 1. Phaenippus. 2. Callias. 3. Hipponicus. 4. Callias. 5. Hipponicus. 6. Callias. The family was wealthy: the elder Callias, as well as his grandson, was called λακκόπλους. The man meant here is the youngest Callias, a profligate spendthrift. The scene of Xenophon's 'Banquet,' and of Plato's 'Protagoras,' is laid at his house; his profligacy is spoken of by Andocides, *de Myst.* 110—131.

περορρνεῖ] 'he is losing his feathers:' alluding to his lavish extravagance, by which he reduced himself to absolute beggary. Lysias says of him (*pro Aristoph. Bom.* 48) that 'at the death of his father he was thought the wealthiest man in Greece, but now is not even rated at two talents.'

285. γενναῖος] 'Noble' by high position and wealth; not by character. ὑπὸ τε seems better than ὑπὸ τῶν. The best MSS. omit τῶν.

288. καταφαγᾶς] 'The glutton, gobbler:' which is immediately interpreted of Cleonymus διὰ τὴν πολυφαγίαν (Schol.): but 'then why did he not throw away his crest (helmet-plume) as well as his shield?' Cf. *Nub.* 353. Cleonymus is continually attacked in Aristophanes.

290. λόφωσις] The runners in the δαυλοι wore armour and had crests on. Wieland thinks that the meanness of the choregus may be censured, who had not given to the birds enough distinction of plumage, but had made them all crested. This seems unlikely. If several were crested, it would be enough to justify the question 'What means this crest-wearing?'

291. ὥσπερ οἱ Κ.] This should probably be given to Peisthetaerus, as an amendment of Euelpides' suggested reason for the crests. That Epops should pun on their plumage does not seem natural. He ought in this scene simply to instruct. Euelpides then goes on ὦ Πόσειδον κ.τ.λ., Peisthetaerus ὦναξ Ἀπολλων.

293. ἐπὶ λόφων] 'on crests, hills,' but it is also to mean 'cristati, with crests.' The Carians used to be attacked by the Ionians, it is said; hence they preferred hills to live on. Indeed in early times cities and fortresses set on hills were common everywhere: witness the banks of the Rhine, and remains of fortifications even on the highest of the Welsh mountains.

294. ὅσον κακὸν ὀρνέων] Cf. *Pac.* 239 ὅσον κακὸν, whether it be construed with βλέμματος or τῆς θύρας τοῦ πλάτους. It means here 'what a plaguy lot of birds!'

296. οὐδ' ἰδεῖν κ.τ.λ.] The birds now flock in. Cf. *Nub.* 326-8, where the cloud-chorus enters: they too appear παρὰ τὴν εἰσοδον, and, when they have come in, it is said πάντα γὰρ ἤδη κατέχουσιν.

297. οὐτοσί περδιξ] Epops now names the twenty-four birds that form the Chorus. To give the English names to all with certainty is impossible. Some of the names are significant, but yet we cannot de-

termine them; some give no clue to the nature of the bird. They seem mentioned just as the words would suit the metre, with no regard to any classification. The following is a fairly probable list; those marked with an asterisk being very uncertain. 1. Partridge. 2. Woodcock. 3. *Widgeon. 4. Hen-halcyon. 5. Cock-halcyon. 6. Owl. 7. Jay. 8. Turtle-dove. 9. Lark. 10. *Barn-owl. 11. *Thyme-finch. 12. Pigeon. 13. *Shrike. 14. Falcon. 15. Ringdove. 16. Cuckoo. 17. *Redshank. 18. *Redpole. 19. Purple-diver. 20. Kestrel. 21. Grebe. 22. Vine-bird. 23. Osprey. 24. *Woodpecker.

208. *πηνελος*] Translated 'godwit' by some. But it seems to be a kind of duck or goose. It is mentioned by Aristotle (*H. A.* VIII. 3. 8) among web-footed birds, along with *χην* and *χηναλώπηξ*.

209. *χειρῖλος*] This word Euelpides connects with *κείρω*, and thus with Sporgilus, who was a barber, *κουρεύς*. Plato Com. speaks of τὸ Σποργίλου κουρεῖον ἐχθιστος τέγος.

301. *γλαυκ' Ἀθήνας*] The place where they are supposed to be is forgotten for a moment. The phrase is a proverb answering to our 'coals to Newcastle.' The Latins had 'in lucum ligna ferre' to denote the same. What was the origin of the phrase seems doubtful. There were Athenian coins termed *γλαυκες*, cf. below v. 1106; but the scholiast is inclined to think that the proverb came from the bird. The owl was the special bird of Athens; cf. *Eg.* 1093, *μούδδκει ἡ θεὸς αὐτὴ ἐκ πόλεως ἐλθεῖν καὶ γλαυξ αὐτῇ πικαθήσθαι*.

302. *ἐλεῖς*] Aristotle mentions *ἐλεος καὶ αἰγῶλιος καὶ σκῶψ*, as night-birds and taloned birds of prey (*γαμψώνυχες*): *H. A.* VIII. 3. 2.

303. *νέρτος*] To determine this there seem to be no data whatever. *ἐρυθρόπους*] Though identical in meaning this may or may not be the 'redshank.' Also *κεβλήπυρις* is uncertain.

304. *πορφυρίς*] Said not to be the same as *πορφυρίων*. Dindorf quotes 'poule sultane' as a French rendering of it: but a kind of fowl is not very likely to be meant.

κολυμβίς] A diver of some sort. Aristotle (*H. A.* VIII. 3. 8) groups together *νήττα*, *φαλαρίς*, *κολυμβίς*, as living about lakes and rivers. With duck and coot a likely third would be one of the grebes.

ἀμπελίς] Linnaeus' name for the 'Bohemian Chatterer' is *ampelis garrulus*.

δρύοψ] Said not to be the same as the *δρυκολάπτης* of v. 483; if not, there seems no clue to it.

306. *κοψίχων*] Also *κόσσυφος* and *κόττυφος*. Aristotle mentions it (*H. A.* 9. 19) as black with a red beak.

307. *διακεκραγότες*] The force of *διὰ* is the same as in *Eg.* 1403, *διακεκραγέται*. The birds vie with one another in clamorous noise. *διαπίνειν* and *διορχεῖσθαι* (*Vesp.* 1481) illustrate this force of *διὰ*: the doing anything on separate sides, having a match at anything.

308. *κεχῆνασιν γέ τοι*] 'Leastways they are open-beaked as if they threatened.' The particles *γέ τοι* are used when a previous assertion, perhaps controvertible, is justified. Hermann, in note 297 on Viger,

shews this, illustrating it by several instances. Cf. *Vesp.* 933 οὐ καὶ σοὶ δοκεῖ, ὠλεκτρυνόν; νῆ τὸν Δι', ἐπιμύει γέ τοι, 'don't you think so, Mr Cock? there! you see he does: he winks assent.'

310. ποποπ.] Here and two lines below the repetition of the syllable is to imitate birds' twittering.

311. ἀποστ. φ.] Cf. Aesch. *Choeph.* 826, ἄτα δ' ἀποστατεῖ φίλων. The word ἀποστατεῖν is used rather often in Aeschylus.

317. λογιστὰ] There seems no reason to change to σοφιστὰ, either word being good for the sense. There were ten officials, λογισταί, at Athens, but it is doubtful whether there is any reference to them intended. The use elsewhere by Aristophanes of λεπτολόγος (*Ran.* 876), and the alliteration, also make for the common reading.

319. ποῦ; πᾶ;] The birds speak in alarm.

321. πρέμων] 'the stem of a stupendous scheme;' that which may branch and grow to a mighty matter. The line is somewhat Aeschylean. The 'matter' meant is the Titanic scheme that is proposed above, v. 180—192.

322. ὦ μέγιστον κ.τ.λ.] The birds think that he has made the greatest mistake they ever knew of in all their days.

323. μήπω] 'not yet:'. ἴ.ε. not till you are quite sure that you have cause for fear.

324. τῇσδε τ. ξ.] Of companionship with us birds.

325. καὶ δέδρακας] 'Have you even done the deed?' is it done, completed? The perfect tense emphatically expresses the completion. The exultant rejoinder is rather in the tragic style, reminding of Antigone's καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μῆ. Soph. *Ant.* 443.

326. εἰ παρ' ὁμῶν] 'Yes, if I am with you.' Generally γε is used in an assent like this.

327—335.] We are betrayed by our familiar friend, who transgressing bird law betrays us to man. To this strophe answers vv. 343—351.

329. οὐβροφα] Active: 'plains which gave us common nurture,' which were our common feeding-ground.

333. ἐς δόλον ἐκ.] 'Called me, summoned me out, for a deceitful end:'. 'evocavit eo consilio ut deciperet,' Dind.

παρέβαλε] 'hazarded me with, exposed me to, this unholy race.' The middle παραβάλλεσθαι is common of staking: to this use of the active the lexicons give no parallel instance.

334. ἐξ ὅτου γένητ'] Cf. v. 322, ἐξ ὅτου τράφην ἐγώ. Editors differ about the reading here. The line should correspond to v. 350, οὐτε πολὺν κ.τ.λ. It does not do so exactly in Dindorf and Meineke's texts; and ἔξοτε does not occur elsewhere in Aristophanes; whereas ἐξ ὅτου is common. It was suggested by Porson, who compares *Plut.* 85, ἐξ ὅτου περ ἐγένετο. The order of syntax is: ὅπερ ἐτράφη π. ἐπ' ἐμοὶ ἐξ ὅτου ἐγένετο. As for the metre, vv. 349, 350, 351 appear to contain the foot -uuu four times repeated (349), thrice with a cretic foot (350), once

with a cretic (351). But in vv. 333, 334, 335 ~~~~~ stands for ~~~~ in every foot but one of the first line and a half, and in 335 (πολέμιον for τῷδ' ἀποφυγ.). If it be necessary to make ἐξ...έμοι=ἐστὼ...δέξεται, ἐξ οὗτον | 'γένετ' έμοι would effect this as well as ἐξοτ' έγέν | ετ' έπ' έμοι. And the alteration would be fairly probable, for a copyist in writing ενετεπεμ might easily have inserted a syllable too much.

338. ἀπωλόμεσθ' ἄρα] Corrected from vulg. ἀπολούμεθ' by Bentley. Cf. *Ach.* 333, ὡς ἀπωλόμεσθα.

339. αἰτιος κ. τ. λ.] The old men mutually blame each other for the strait in which they are. Schol.

340. ὦ δακ.] Having once got his friend up there, he does not scruple to say that it was merely that he might have an attendant.

341. μὲν οὖν] 'immo vero' 'nay rather.'
ληρεῖς ἔχων] Cf. *Ran.* 512, ληρεῖς ἔχων. And v. 202, 524 οὐ μὴ φλυαρήσεις ἔχων. ἔχων in these phrases adds a notion of duration. 'You are a fool there, in what you do.' 'Won't you stop trifling as you do?'

342. κλαύσει] His friend had used κλάειν simply as 'to suffer:' he takes it literally: weeping is impossible when once both eyes are pecked out.

343—51.] Attack them, surround them; they must be our prey, and not escape.

344. ἔπαγ', έπ.] The repetition of verbs of similar sense (Dindorf notes) is in imitation of tragic chorus. Notice also the alliteration on the π sound down to περί τε κύκλωσαι.

346. κύκλωσαι] Mid. imperat. as the accent shews, the infin. act. is κυκλώσαι.

348. ῥύγχει] Meineke alters ῥύγχος to ῥάμφος throughout this play. Aristotle uses φοινικόνρυγχος 'red-beaked.' There seems no case against ῥύγχος: nor need we suppose it only used of 'swine's snout,' as the scholiast suggests. The phrase here is like one in Euripides' *Andromeda*, ἐκθείναι κήρεϊ φορβάν, the scholiast notes: but that play had not yet been exhibited.

349. οὔτε κ. τ. λ.] Bergler compares Eur. *Med.* 1296, δεῖ γάρ νυν ἦτοι γῆς σφε κρυφθῆναι κάτω ἢ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος, εἰ μὴ τυράννων δώμασιν δώσει δικην.

350. δέξεται...ἀποφυγόντε] 'No mountain, etc., will shelter them by their having escaped,' i.e. they will not escape and find shelter. Cf. Soph. *O. T.* 1023, οὗς οὐ μὴ ποτε χώρας φυγόντες τῆσδ' έπευξώνται θεοῖς 'from whom they will never escape and thank heaven for it.'

353. ταξίαρχος] They adopt the Athenian terms. The taxiarch commanded the contingent of each tribe.

354. τοῦτ' εκείνο] 'This is that which I said.' Cf. *Ach.* 41, τοῦτ' έκεῖν' οὐγώ 'λεγον. Euelpides is the coward; his friend, as before, encourages him.

355. ἄν] To be joined in construction with έκφυγεῖν. To the ἄν in the next line supply έκφύγοιμι.

357. *χύτρα*] They had a *χύτρα* for sacrificial purposes: cf. above v. 43. The scholiast says, rather obscurely, *φοβείται τὴν χύτραν τὰ θρῆνα διὰ τὸ μέλος αὐτῶν*. Euelpides does not seem to understand what good the *χύτρα* will do, till told that no owl will approach it; that is, the Athenian bird will respect the Athenian *χύτρα*. It is not plain what force we can give to the genitive plural here 'to take some of the pots.' Only one *χύτρα* is mentioned at v. 43, as also vv. 359, 365. Reiske wished to read here *τὴν χύτραν*. It appears that the *χύτρα* is to represent a shield, if we compare v. 390, or perhaps rather a breast-work behind which they are to crouch.

358. *νῶ γ' ὦφ.*] Dobree proposed *νῶ' πωφελήσει*. And there is no reason why *νῶ* should be emphasized by a following *γε*. Cf. *Nub.* 1442, *διδάξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις*.

359. *τοῖς δὲ γ.*] 'And against these taloned birds what am I to do?' The spit is to be used as a spear: see below v. 388. In the next line *πρὸ σαυτοῦ* is Bentley's correction. The weapon is to be planted before the defender, ready to his hand when the attack comes.

360. *τοῖσι δ' ὄ.*] Some defence for the eyes is needed. A saucer or plate is to serve. All these articles we may suppose our adventurers carried with the *κανοῦς* etc. of v. 43.

361. *πρόθου*] Cf. *Eur. I. T.* 1218, *πέπλον ὀμμάτων προθέσθαι*. Dindorf quotes from Herodotus the active *προσθεῖναι θύραν*, 'to shut to a door' in defence: but this is not the same as *προσθέσθαι* here. He adds 'ne quis conjiciat *πρόθου*.' Yet of corrections this appears to me best. The vulg. *πρόσθου* must be 'apply.' Meineke, Holden, and Kennedy adopt from Haupt *προσδοῦ*, 'tie on.'

363. *Νικίαν*] The scholiast mentions the reduction of the Melians as Nicias' chief distinction in this line. *Thuc. III.* 51 gives a better example: where Nicias takes by *μηχαναί* two towers in the island of Minoa. Nicias was now in the chief command of the Sicilian expedition.

364. *ἐλελελεῦ*] A war cry. The birds prepare to charge with lowered beaks (= couched lances).

366. *εἰπὲ...τί μέλλει*] *εἰπὲ* is addressed to more than one: cf. *Ach.* 319, *εἰπέ μοι τί φειδόμεσθα τῶν λίθων ὧ δημόται*.

368. *Ξυγγενή*] Procne, the wife of Tereus (who was changed into the hoopoe), was daughter of Pandion, king of Attica.

369. *λύκων*] Wolves were sought and killed in Attica especially, a price being set upon them.

371. *εἰ δέ*] Dobree proposed *οἷδε*: Meineke adopts it. *ἀλλὰ τὸν νοῦν* would be the right apodosis after *εἰ...φύσω ἐχθροί*. But the common reading may be defended, if we understand it: 'But if (suppose) they are, though naturally enemies, yet in feeling friends, what then?'

375. *ἀπ' ἐχθρῶν*] 'Fas est et ab hoste doceri.' It is caution that is the best safeguard; and caution is best forced upon us by foes.

378. *αὐτίχ' αἰ π.*] See above on v. 166 for this use of *αὐτίκα*.

κού φ.] The full sentence would be *εμαθον παρ' ἀνδρῶν ἐχθρῶν καὶ οὐκ εμαθον παρὰ φίλων*. Hence it is *οὐ* and not *μή*.

379. *τείχη ναῦς*] These instances are from Athenian history. The building of the long walls, and strengthening of the navy, in which Themistocles took such a leading part, were familiar to all.

381. *ἔστι μὲν*] The birds keep up their character for unsteadiness; they are easily moved: 'one may learn even from enemy' they allow.

383. *χαλᾶν*] With genitive 'to cease from:' it also occurs with acc. *τὴν ὀργὴν χαλάσας*; *Vesp.* 727. Dindorf notices that *ἀνιέναι* has also a double construction: in *Vesp.* 574, *τῆς ὀργῆς τὸν κόλλοι' ἀνείμειν*, in *Ran.* 700, *τῆς ὀργῆς ἀνέντες*. And he says "subaud. ad genit. *τι* aut simile quid." It is better to say that *χαλᾶν* and *ἀνιέναι* are intransitive in the latter construction, and the genitive is properly rendered by the English 'from.' The first passage of the *Vesprae* well illustrates how such a word as *ἀνιέναι* (strictly intransitive 'to loosen') might come to be intransitive. And this explanation of such genitives by 'from' appears of wide application. For instance, in the so-called partitive genitive, *δός μοι τῶν κρέων*, 'give me from (or of) the flesh' is the best explanation. 'Of' formerly in English = 'from' in many phrases. And in Greek we have *σέθεν* = *σοῦ* while *-θεν* is the termination denoting 'from.' Note too that the name 'genitive case (*γενικὴ πτώσις*)' points to this by its very meaning.

εἴξαι] A form occurring in Eur. *Hel.* 497, as well as elsewhere in Aristophanes. It is a curious combination of the personal ending of a perfect with the characteristic consonant of a first aorist. The converse is found in the common *ἔθηκα*, *ἔδωκα*, *ἤκα*.

ἀν. ἐπὶ σκ.] 'Retire step by step.' Cf. Eur. *Phoen.* 1419, *ἐπὶ σκέλος πάλω χωρεῖ*. Xenophon uses thus *ἀναχωρεῖν ἐπὶ πόδα* of leisurely retreat. A man does this when, facing his foe, he draws back first one foot or leg, then the other *up to that foot or leg* (*ἐπὶ πόδα, σκέλος*), and so on. Whereas in hurried flight, quick march, etc., leg passes leg in quick succession.

384. *καὶ δίκ.*] Addressed to the birds, now that he sees them more pacific.

385. *ἀλλὰ μὴν κ.τ.λ.*] 'But indeed not even in any other matter have we ever yet opposed you,' and therefore you might infer that we should be reasonable in this. *ἐναντιώμεθα* is Bentley's correction from *ἡναντιώμεθα* for the sake of the metre. Otherwise we should expect *ἐναντιοῦσθαι*, as a verb formed on an adj. *ἐναντίος*, to take the augment at the beginning. It may be explained rather as a compound of *ἐν* and *ἀντιοῦσθαι*. Hermann proposed *ἐναντιοῦμεθα*, but that does not suit well with *πῶ*.

386. *ἢ πρὶν*] This is the reading of Bergk and Holden for *ἡμῖν*. Sophocles frequently uses *ἡμῖν*, *ὑμῖν*, with the last syllable short. The dative might be rendered 'they are at peace towards us, for us, in relation to us' = 'they are, we see, at peace.'

387. *καθτε*] The heavy defensive armour may be lowered; but they are to be watchful, and not go far away from it.

390. τῶν δ' ἄλων] 'the position, entrenchment.' Cf. Thuc. I. 111, τῆς γῆς ἐκράτουν ὅσα μὴ προΐοντες πολὺ τῶν δ' ἄλων. Join περιπατεῖν ἐντὸς τῶν δ' ἄλων.

παρ' αὐτὴν τ. χ.] 'keeping an eye on the edge of the pot,' which is their shield or breastwork, close to which they are to keep (ἐγγύς). The scholiast says δὲ καὶ μὴ φοροῦντας ἐγγύθεν αὐτὴν ἔχειν.

393. ἦν δ' ἄρ] Euelpides belies his name (Hopeful) more than once, and takes a gloomy view of things.

395. Κεραμεικὸς] A public burying-place outside the city. But as the word means 'Potters' quarter,' it probably has reference to the χύτρα. So Bergler notes, and the scholiast says ἐπαίξεν εἰς τὴν χύτραν.

396. δημοσίᾳ] Those who fell in battle had a public burial, and a funeral oration pronounced over them. Of this we have an instance in the second book of Thucydides, when Pericles was the speaker: οἱ Ἀθηναῖοι δημοσίᾳ ταφὰς ἐποιήσαντο τῶν ἐν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων, Thuc. II. 84. This supports δημοσίᾳ rather than δημόσια; and the metrical objection to δημοσίᾳ is doubtful.

399. Ὀρνεαῖς] Orneae was an actual town between Corinth and Sicyon: the scene of some military operations a year before the play of the Birds. Orneae would sound to Greek ears much as Bird-bury or Birdington to ours.

400. ἐς ταυτὸν] 'together.' The birds are to close up again in order, having spread themselves out probably in preparing to attack.

401—2. θυμὸν... ὀργήν] Wrath and anger are spoken of as if spear and shield.

405. ἐπὶ τίνα τ' ἐπ.] 'for what purpose, intention?' Meineke omits ἐπὶ and proposes to omit καὶ before πῶθεν 'ut sit paroemiacus.' It would be a questionable paroemiac verse even then: nor can it be tortured into an anapaest as it stands; yet one or the other we should expect after the preceding anapaests.

412. ἔρω] Cf. above v. 324, ἐραστὰ τῆσδε τῆς ξυνουσίας. There is a double construction after ἔρω: first the two genitives, then the infinitives, 'love of your life and habits, and (desire) to dwell with you and be with you.' The texts vary: the vulg. is confused and hardly defensible. Meineke (following in part Reiske) proposes, διαίτης τέ σου καὶ ξυνοικεῖν γέ σοι καὶ ξυνεῖναι τὸ πᾶν, 'love of your life and ways, ay and of dwelling with and being with you altogether.'

416. πέρα κλύειν] It cannot be that πέρα governs κλύειν (as Dindorf says), so that πέρα κλύειν = πέρα λόγου 'supra quam dici potest.' It means 'things incredible and more than that, to hear.' And so say L. and S. under πέρα.

417. ὁρᾷ] 'Does he (Peisthetaerus) see any advantage here, worth his staying for, relying on which he trusts that by being with me he will be able to overcome his enemy or help his friends?' πέποιθε has a double construction, ὅτῳ 'on which he trusts,' and the infinitive ἔχειν ἄν 'he trusts that he will be able.'

423. *ὡς σὰ γὰρ κ.τ.λ.*] The order is *προσβιβᾷ γὰρ λέγων ὡς π. τ. (ἔστι) σά.*

424. *τὸ τῆδε κ.τ.λ.*] 'What is here, there, and everywhere' seems the force of the phrase. In Eur. *Phoen.* 315, *ἐκείσε καὶ τὸ δεῦρο περιχορεύουσα* occurs. According to the scholiast Aristophanes here *τοῦτο ἐκ τῶν μηδέπω διδαχθεῖσων Φοινισσῶν λέγει.*

425. *προσβιβᾷ*] Future tense. Cf. *Eg.* 35, *εἴ προσβιβάζεις μ'.*

426—7. *μαινόμενος...φρόνιμος*] These have a rhyming jingle. 'Is he touch'd i' the brain? Nay, unspeakably sane.' *ἄφατον ὡς*, which strictly is 'it is unspeakable, wonderful, how,' comes to be merely a qualifying adverb: compare *δηλονότι.*

429. *κινάδος κ.τ.λ.*] Cf. *Nub.* 445—451 for a list of words rather similar to these. *κύρμα* is here only used for 'sharper.' Generally it is 'a find, booty, prey, spoil.' The scholiast explains it as *πολλοὺς ἐγκεκυρηκὼς πράγμασι*, one who having had to do with many things, and being 'multum versutus,' is therefore 'versutus.' *τρήμμα* and *παιπάλη* occur together in *Nub.* 260. *παιπάλημα* is like *ἄλημα* used in *Soph. Aj.* 381, 390.

433. *δνεπτ.*] The passage v. 1436—1445 of this play gives an amusing comment on this verb. *ἐπτέρωται* 'he is all in a flutter, eager, excited' is a very probable filling up of the lacuna in *Ach.* 988. Cf. also *Aesch. Choeph.* 229.

435. *τύχάγαθῇ*] *τύχη ἀγαθῇ* 'with good luck;' *i.e.* 'hang up your armour, and may it turn out luckily.'

436. *εἰς τὸν ἱπνόν*] Either 'into the kitchen,' a sense which *ἱπνός* certainly bears in *Vesp.* 837, or 'into the oven or furnace,' *ἱπνός* being the furnace for heating the bath-water. And *ἐπιστάτης* must be interpreted accordingly. Cary translates 'the lazy back,' which is a provincial term for 'an iron bar whence pots, etc., are hung, and which when not used is turned to the back of the chimney.' And one scholiast calls it *ξύλον κόρακας ἔχον* (a wooden bar with hooks) *ἐξ οὗ κρεμῶσι τὰ μαγειρικὰ ἔργαλεια.* The armour would thus be hung up 'in the kitchen near the pot-rack,' in the chimney-corner in fact. Others make *ἐπιστάτης* 'a caldron' for heating water; or 'the tripod on which such caldron stands.' Anyway it means that the armour was to be hung up in a dry place near the fire, as in *Ach.* 279, *ἡ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμῆσεται.*

439. *διάθωνται*] The birds must engage not to peck him. Some unknown story of a hen-pecked husband is alluded to.

445. *ἐπὶ τούτοις*] 'on these conditions,' *i.e.* on my performance of the compact not to hurt you. The construction *ἐπὶ τούτοις νικᾶν* after *δμνυμι* is remarkable. As the scholiast says, it is rather *εἰσχομαι* than *δμνυμι* that seems required. And the whole sense is 'I swear, praying that upon these terms I may win by the suffrages of all the judges and spectators, but, if I transgress them, may win by but one judge's vote.' The last clause being put *παρὰ προσδοκίαν* for 'I pray that I may fail,' *δμνυμι* = *ξὺν ὀρκῷ ἐπεύχομαι*; and *ἐπὶ τούτοις* is opposed to *εἰ παραβαίην.*

πᾶσι] There were five judges of the comedies.

448] ἀκούετε] The usual form. Cf. *Pac.* 550, ἀκούετε λεψὶ τοὺς γεωργοὺς ἀπέναντι. Our criers 'O yes, O yes (οὐεε, οὐεε)' corresponds to it.

ἡννενί] ἡννὶ occurs more than once. Cf. *Eg.* 1357, *Plut.* 1033. A herald disbands the army; or else Peisthetaerus as a herald: for some give the line to him. The army is of course an imaginary one.

450. πινακίους] Tablets on which public notices were set up; esp. those to the soldiers, telling them the route, the number of days' provision required, etc.

451. δολερὸν] 'a guileful creature.' Cf. Virgil's 'varium et mutabile semper femina.'

454. παρορᾶς] 'you see besides or beyond what I see.' So the scholiast interprets it παρεπινοεῖς ἢ εὐρίσκεις. Dindorf allows that this meaning best suits the context; but finally assents to Brunck, who renders it 'you see in me.' This would certainly be ἐνορᾶς not παρορᾶς. Bentley proposes παρορᾶτ', taken as παρορᾶται 'is overlooked;' which Meineke admits into the text. There seems no objection to the interpretation first given. The dative μοι is not grammatically governed by παρορᾶς (as με would seem required), but is 'in relation to me.' And we might render the whole 'Perhaps you may say something which I shall find you see beside and beyond what I see.' In fact μοι is what some grammarians call 'dativus ethicus.'

455. δύναμιν] An element of 'power' existing in the birds had been mentioned by Peisthetaerus to Epops. Cf. above v. 163.

457. οὐρᾶς] ὁ ὀρᾶς. A neat correction of Meineke's from ὀρᾶς. It mends the metre (this line is to correspond with v. 345), and the sense.

460. ἀλλ' ἐφ' ὅτ' ὄππῃ] 'But the business on which you are come, having induced your mind thereto, tell us,' i.e. 'tell us the business that induced you to come.'

462—538.] Peisthetaerus after solemn preparations sets forth to the birds their fallen state: how they once had kingly power and empire. This he brings Aesop to prove; also names of birds and customs connected with them. Euelpides throws in his evidence and comical explanations to the same effect; and the birds interpose now and then a wondering question. But all this power is now gone; the birds are snared, shot, cooked, and eaten.

462. προπεφύραται] Cf. *Thesm.* 75 ἔστιν κακὸν μοι μέγα τι προπεφύραμένον. Here: 'my speech is ready mixed in the lump, and nought hinders its being kneaded out,' διαμάττειν 'to knead out into separate cakes:' the scholiast explains by διαπλάττειν. He has his speech ready in the rough raw material, and may now develope and divide it in details.

463. στέφανον] This and the water were preparations for feasting. Cf. *Plut.* 1040, εἴκοι δ' ἐπὶ κῶμον βαδίζειν. X. φαίνεται. στεφάνους γέ τοι καὶ δᾶδ' ἔχων πορεύεται. And *Vesp.* 1216, ὕδωρ κατὰ χειρός' τὰς τραπέζας ἐσφέρειν δειπνοῦμεν. But also orators put on garlands before speaking: cf. *Eccl.* 131, 148, 163.

464. *δειπνήσεν*] This verse is rightly given to Euelpides by Brunck 'ut lusus et omnia dicteria hujus colloquii.'

465. *τι πάλαι*] Cobet proposes *τριπαλαι*, which Holden, Meineke, and Kennedy adopt. Such ingenious conjectures strike one as improvements: but are they certain or necessary? It was possible by a slight pause after *πάλαι* to avoid offence from the repetition of *τι* with *ἔπος*.

λαρινὸν] Cf. *Pac.* 925, *λαρινῶ βοῶ*, 'a mighty thumping big word.'

467. *β. ; τίς ἡμεῖς ;*] 'We kings? kings of what?' In English no emphasis can be laid on *ἡμεῖς*; the natural rendering is plainly as above. So in affirmative answers the pronoun often occurs where we should repeat some other word; e.g. *τοῦτο σοὶ δοκεῖ ; ἔμοιγε*, 'do you think so? I do.'

468. *πάντων*] These four genitives depend first upon *βασιλῆς*: 'ye who before being kings—kings, I say, of all—were more ancient than Cronus.' Perhaps the vanity of the Athenians and their boast of being *αὐτόχθονες* is satirized here.

471. *Διο. πεπότηκας*] 'have you thumbed your Aesop?' Aesop is appealed to in *Pac.* 129 for his fable of the beetle. Also in *Vesp.* 1401, 1446 stories about him are told. The scholiast on this passage supplies some particulars of Aesop's life. The fable that follows is not found in any collection of Aesopian fables.

472. *ἔφασκε λ.*] 'said in his tale.' The combination *ἔφη λέγων* occurs several times in Herodotus; cf. also *Soph. Aj.* 757, *ὡς ἔφη λέγων*.

κορυδὸν] 'The crested lark:' from *κόρυς*. If *ἐπιτυμβιδιοί* in Theocr. VII. 23 mean 'tufted,' with a mound-like or tomb-like crest, then this story of the burial of father lark in his daughter's head curiously illustrates it. But 'frequenting mounds or hillocks' is quite as probable a meaning for the word.

474. *πρ. πεμπτὰων*] The corpse lay unburied for five days, there being no earth to bury it in. *προκείσθαι* the proper word: so also *προτίθεσθαι* is used. Cf. *Thuc.* II. 34, *τὰ μὲν ὅσα προτίθενται πρότριτα*.

476. *Κεφαλῆσιν*] *Κεφαλῆς γὰρ δῆμος τῆς Ἀκαμαντίδος φυλῆς*. Schol. Euelpides thinks he has found out a good derivation for the deme *Κεφαλαί*. The plural must be the right form for the nominative of the deme, not *Κεφαλῆ* as it is given in Brunck's note. Compare such other names as *Δυνὸς Κεφαλαί*, *Κυνὸς Κεφαλαί*.

479. *ῥύγχος β.*] The beak must be fed up and cared for, that it may prove a good weapon to storm heaven with.

480. *οὐκ*] Zeus will not at once tamely submit. The oak (*δρῦς*) was the tree of Zeus: therefore Zeus might especially dislike surrendering to the oak-tapper or wood-pecker. This line seems best given to Euelpides: old editions gave it to Epps. Meineke reads *ὥς* for *οὐκ*: 'you must get your beak ready, since Zeus will soon &c.' This seems no improvement.

483. *αὐτίκα*] Cf. v. 166.

484. Δ. καὶ Μ.] The king and satrap with whom Greece had to do at the beginning of the Persian war. *πρώτον π.* 'before all, earliest of all,' earlier even than Darius and Megabyzus.

485. *Περσικὸς*] Cf. v. 707. A comic fragment preserved in Athenaeus has: *ὥσπερ ὁ περσικὸς ὦραν πᾶσαν καναχῶν ὀλόφωνος ἀλέκτωρ.*

486—7. *ἔχων κ. ὀρθήν*] The cock struts with his comb erect: the Persian king alone wore his tiara erect, his subjects wore theirs sloping. In Aesch. *Pers.* 659 Darius' shade is called on to appear conspicuous with his tiara: *ἔλθ' ἐπ' ἄκρον κόρυμβον τάφου, βασιλείου τιάρας φάλαρον πιφαύσκων.*

488. *μέγας καὶ πολλὸς*] Bergler quotes from Herodotus, *μέγας καὶ πολλὸς ἐγένεο* said to Xerxes.

489. *ὕπῳ*] 'owing to.' Meineke reads *ἀπὸ*.

ν. ὀρθριον] Cf. *Eccēl.* 740, *πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν ἄωρι νυκτῶν διὰ τὸν ὀρθριον νόμον.* The cock's morning call makes all spring up as at a king's command.

490. *σκυλοδέψαι*] Cf. *Eccēl.* 420, *ἐς τῶν σκυλοδεψῶν.* In meaning *σκυτοδέψης* is the same: the *ν* however is long: cf. *σκυτῆς* in the next line. The compound trade of 'lyre-turner-and-shield-maker' is a curious one.

492. *οἱ δέ*] 'And they (all these tradesmen) put on their shoes and trudge off (to work) in the night (before it is properly day).' I cannot see the propriety of Dindorf's suggestion *οἱ τε* 'and those who' meaning 'footpads, who carry on their trade by night.' These do not wait for cockcrow. The whole passage evidently is to be thus connected. 'The cock's crow startles all and sends them to their work in the dim morning. *Εὐ.* You may bring me to prove that. I was waked too soon once by a rascally cock, and got waylaid and robbed for my pains.'

ἐμέ τοῦτό γ' ἐ.] 'Yes, ask me about that.'

494. *δεκάτην*] The tenth was the 'nameday': cf. below v. 923. This was the occasion of a feast, which sometimes lasted through the night. Eubulus (in Athenaeus) says: *εἰεν, γυναῖκες, νῦν ὅπως τὴν νύχθ' ὄλην ἐν τῇ δεκάτῃ τοῦ παιδίου χορεύσετε.*

495. *καθεῦδον*] After his wine he had got to sleep, when an early cock crowed.

πρὶν δειπνεῖν] Perhaps *φωνεῖν*: 'before the other cocks crowed.' Some change here seems necessary; for little sense can be got out of *δειπνεῖν*, or Brunck's *δὲ πιεῖν*, 'before the rest of the company had dined, or drunken.' *φωνεῖν* is the common word of a cock's crowing; and has the merit of being similar to *δειπνεῖν* in the last syllable. Rudd, in his translation, adopts the same explanation of this part, referring *ἄλλους* to *ἀλεκτρούνας*; but he proposes *ἐπαινεῖν* 'before the rest assented,' *i. e.* confirmed their brother cock's morning crow.

496. *Ἀλιμουνηδῆ*] To Alimus, a deme of the tribe Leontis. Schol. Euelpides' work, we may suppose, lay there: he started there-

fore for Alimus (note the force of the imperf. *ἐχώρουν*), but just as he cleared the city gate fell in with a thief.

498. ἀπέβλισε] Cf. *Eg.* 794, εἶτα καθείρξας αὐτὸν βλίττεις. Ruhnken on Timaeus' *Lex. Plat.* under the word βλίττειν quotes from Philostratus, τοὺς δὲ τοιοῦτους ἀποβλίττουσιν οἱ συκοφάνται. For the simple verb cf. also *Plat. Rep.* 564, E, πλείστον δὴ, οἶμαι, τοῖς κηφήσι μέλι καὶ εὐπορώτατον ἐντεῦθεν βλίττεται. Πῶς γὰρ ἂν, ἔφη, παρὰ γε τῶν σμικρὰ ἐχόντων τις βλίσσειν;

499. Ἑλλήνων] While the cock ruled the Persians, the kite ruled the Greeks.

501. προκυλινδεῖσθαι] They prostrated themselves, it is said, to salute the bird as a harbinger of spring; as they also did to the stork. Magpies are in many parts of England saluted by taking off the hat.

ἐγὼ γούν] 'I, as an instance:' cf. note on *Eg.* 87. This particle confirms a general assertion by an example.

503. κατεβρόχισα] The obol slipped down his throat while he was gaping up at the kite. They often put their small coins in their mouth: cf. *Vesp.* 791, and *Eccl.* 818, μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων.

θύλακον] 'meal-bag.' So also in *Eccl.*, v. 820, the man is going to the market for meal with a θύλακος.

504—7. Αἰγύπτου κ.τ.λ.] The cuckoo reigned in Egypt and Phoenice, and his coming was the signal for harvest to begin; when the cuckoo called, the husbandmen of that land went to their plains to reap. κόκκυγος κράζοντος τὰ πῆδια θερίζομεν. Schol. In Italy 'cuckoo' was a term of reproach against lazy husbandmen who had not finished their pruning before that bird's arrival. And the proverb here may have been really abusive; for Euelpides' explanations are not meant to be true; so that if he says 'Oh! then this is the real meaning of that proverb' we may rather conclude that this is not so. Perhaps it was much as in Italy, 'Cuckoo! lazy rascals, get you to your corn-fields.'

510. ἐπὶ τ. σκ.] Herodotus i. 195, speaking of the Babylonians, says: ἐπ' ἐκάστῳ δὲ σκήπτρῳ ἔπεστι πεποιημένον ἢ μῆλον ἢ ῥόδον ἢ κρίνον ἢ αἰετὸς ἢ ἄλλο τι.

512. τραγῳδοῖς] 'Some Priam comes on with an eagle on his sceptre, to share what bribes he takes.' But in order to reproach Lysicrates, a corrupt Athenian general, the conclusion in v. 513 is introduced differently, 'but the reason of the bird's being there is to watch what bribes Lysicrates (or his like) takes.'

514. ὁ δὲ...ὁ Ζεὺς γάρ] Slightly irregular: either a verb is wanted for the first clause, 'And then comes what is strangest; for Zeus;' or γάρ should be away, 'And then, which is strangest of all, Zeus.'

515. ἀερδῶν] Zeus is represented with an eagle: who sits on his sceptre according to Pindar (*Pyth.* i. 10). Pallas with an owl: cf. *Eg.* 1092, μοῦδ'οὐκ ἢ θεὸς αὐτῇ ἐκ πόλεως ἐλθεῖν καὶ γλαυῆ αὐτῇ 'πικαθῆσθαι.

Apollo with a hawk, as attendant of Zeus, 'since the hawk is smaller than the eagle.' Schol. Cleon claims to be Demus' hawk in *Eg.* 1052, as a swift executor of his master's commissions.

517. *ῥῆ κ.τ.λ.*] Rightly given by Meineke to the Chorus: it cannot be Euelpides. Frere anticipated Meineke in this correction.

519. *οὔτοι*] This is Kennedy's excellent correction for *αὐτοί*. The birds are of course meant, whereas the gods are the subject to *ἐχουσιν* and are named by *αὐτοῖς* in v. 518.

520. *τότ' ἄν*] The *ἄν* was added by Porson, correcting thus the old text *ὤμνε τ' οὐδὲς τότ' ἀνθρώπων*. This use of *ἄν* with past indic. of habitual action is very common in Aristophanes. Cf. above v. 505, *τότ' ἄν ... ἐθέριζον*.

521. *Λάμπων*] A soothsayer mentioned again at v. 289. The oath by the goose instead of Zeus (*χῆνα* for *Ζῆνα*) was Socratic. The scholiast also tells us that Rhadamanthus, king of Crete, introduced oaths by animals among his people, forbidding oaths by the gods.

523. *ἀνδρ. ἤλ.*] Meineke throws out these words, reading *νῦν δ' αἷθ' μανᾶς*. He thus makes this line to correspond to the monometer anapaestic line v. 611, *οὐ γὰρ πολλῶ*.

Μανᾶς] 'slaves:' Manes being a slave's name. Cf. *Ran.* 965.

525. *κάν τοῖς ἱεροῖς*] 'and even in the temples;' where they ought to be safe. Cf. *Her.* i. 159, where Aristodicus disturbs the sparrows and other birds that had built their nests in the temple, and is rebuked by the god for it. An interesting parallel to this is *Ps.* lxxxiv. 3, 'The sparrow hath found her an house, and the swallow a nest where she may lay her young, even thy altars.' Yet in Euripides (*Ion* 106) we find Ion saying *πτηνῶν τ' ἀγέλας αἱ βλάπτουσιν σέμ' ἀναθήματα τόξουσιν ἐμοῖς φυγάδας θήσομεν*, and more to the same effect at v. 170.

527. *ράβδους*] 'wands or twigs' smeared with bird-lime. *ἔστι δὲ εἶδος δικτύου* (?) *δ' χρίουσιν ἑξῶ*. Schol.

528. *ἔρκη κ.τ.λ.*] The exact distinctions of these nets are not certain. *ἔρκος* probably a large net to enclose great numbers. *νεφέλη* a net of fine texture. *δίκτυον* some sort of hand net, being perhaps from *δικεῖν* 'to throw:' cf. *δικτύου βόλος*. *πηκτὴ* a cage or cage-like net.

530. *βλιμῶντες*] The purchasers feel them to see if they are fat. This at any rate seems the meaning of *βλιμ.* here, not to feel whether they have eggs as L. and S. say.

531. *κούδ' οὖν κ.τ.λ.*] And they don't—as they might, if determined to kill and eat you—just honestly roast you and serve you up, but they put all sorts of messes with you, and treat you as mere dogs'-meat.

533. *ἐπικνώσιν*] Cf. below v. 1582, *ἐπικνώ τὸ σίλφιον*.

534. *καὶ τρίψαντες*] The proposed change *κατατρίψαντες* is needless, for a redundant *καὶ* with *ἐπειτα* or *εἶτα* after a participle is not uncommon.

538. *αὐτῶν*] This word has little force: Meineke suggests *οὕτως*. Perhaps we might translate 'as if mere dogs'-meat.'

κενεβρελών] Explained by the scholiast as *θησιμαία κρέα*.

539—638.] The birds are struck with the truth of what Peisthetaerus says, and resign themselves to his guidance. They ask him how they are to recover their sovereignty. He directs them to build one large city, and when that is done, to demand back their power from the gods, stopping their right of way through the air if they refuse. Also they are to send notice to men that the birds are now supreme; and to enforce this by threats and promises. He shews what various powers for good and for evil the birds have; and how their rule will be better both for them and for mankind. The birds are delighted; they accept the plan, and are eager to execute it, under Peisthetaerus' directions.

541. *κάκην*] Sc. *κακίαν*: this noun is mostly poetic, but used once in Plato.

543. *ἐπ' ἐμοῖ*] 'in my time.' Seager objects that these honours "were so far from having been abolished in the time of the Chorus that they had never before been even heard of by the Chorus." He would revert to *ἐπ' ἐμοί*, the reading of the MSS.: translating it 'to my hurt or disadvantage.' But now that the birds do know of the honours as having formerly been given, they may naturally complain of their abolition as modern.

546. *ἀναθείς*] Cf. *Nub.* 1454, *ὑμῖν ἀναθείς ἀπαντα τὰ μὲν πράγματα*: also *Thuc.* VIII. 82.

547. *οικήσω*] Meineke takes Hermann's *οικετεύσω*, to make the line correspond exactly with v. 449.

548. *ζῆν οὐκ ᾔ.*] From their flighty carelessness these birds are suddenly converted to an ardent desire of power. Whatever may be the special bearing of the whole play, this is no doubt aimed at the Athenian people; the *ταχύβουλοι* and *μετάβουλοι* of *Ach.* 630, 632: *μετὰ καιρότης λόγου ἀπατάσθαι ἄριστοι*. *Thuc.* III. 38.

550. *διδάσκω...εἶναι*] 'Post *εἶναι* subintelligendum *δεῖν*,' Dind. Is this necessary? 'To teach' almost = 'to bid': the construction is complete enough.

552. *Βαβυλώναι*] Described in *Herod.* I. 179, 180.

553. *Κεβριόνα*] If Cebriones was (as the scholiast says) a kind of bird, we cannot say what it was. *πορφυρίων* was a bird, cf. vv. 707 and 1249, though in this last place there is clearly reference to the giant Porphyryon (minaci Porphyryon statu' Hor.) who attempted heaven. But here the two giants are naturally suggested by this attempt to oppose the gods. 'By Gog and Magog, what a gruesome stronghold!'

554. *ἐπανεστήκη*] 'has been raised up against heaven:' the force of *ἐπὶ* is as in *ἐπιτελίσμα*, *ἐπιτευχίσειν* in *Thucydides*. Decelea was an instance of such a fort in Attica.

555. *γνωσιμαχήση*] *γνωσιμαχήσαι ἔστι τὸ γνόντα διὰ πρὸς κρείττονας αὐτῷ ἢ μάχῃ ἡσυχάσαι*. Schol. And, on *Herod.* III. 25, *γνωσιμαχεῖν*. τὸ γινῶναι τὴν ἐαυτοῦ ἀσθένειαν τὴν τε τῶν ἐναντίων ἰσχύν. And such is also the meaning of the word in *Herod.* VIII. 29, and *Eur. Heracl.* 706. Hence L. and S. are plainly wrong in explaining it 'to

contest one's own opinion' (*γνώσις, μάχομαι*). It is rather 'to get a knowledge (*γνώσις*) of your own and your enemy's fighting-power (*μάχη*).' Eur. *Hec.* 227, *γίγνωσκε δ' ἄλκην*, shews the meaning. And we may compare with it in formation *μνησικακεῖν* = *μεμνησθαι κακῶν*, as *γνώσιμαχεῖν* = *γνῶναι μάχην*.

556. *ιερόν π.*] 'Sacred war,' a term applied to more than one war in Grecian history, but especially to the Phocian war in Demosthenes' time.

πρωυδάν] A remarkable crasis for *προαυδάν*.

562. *θύειν*] Dependent on *κηρύττοντα* implied in *κήρυκα*: a herald is to be sent to bid men sacrifice to the birds, since they henceforth are the sovereign power: the gods are to play the second part. And each deity is to be associated with the proper bird.

565. *πυρούς*] Meineke reads *γύρους* 'round cakes,' a word found in Athenaeus, that the tautology of giving wheat to both birds may be avoided.

567. *λάρψ*] Hercules has the gull as being greedy. The *α* in *λάρψ* is elsewhere short. Meineke therefore (with some support from the Rav. MS., which has not *βοῦν*, but has *θύειν* after *ναστός*) reads *θύησι, λάρψ ν. θύειν μελιτούντας*. The form *θύησι* he pronounces admissible in anapaests. The last word is altered because *ναστός* in *Plut.* 1142 is a subst. masc. If *μελιτούντας* be retained, *ναστός* should be taken as the 'adjective (of two terminations) 'well-kneaded,' and *μ.* as the substantive. Cf. *Nub.* 507, *δός μοι μελιτούνταν*, in support of *μελιτούντα* as the Aristophanic form. This of course is originally the fem. of an adj. agreeing with *μάζα* understood: *μελιτοῦς* the masc. agreeing with *ἀργός*.

568. *ὄρχιλος*] The wren, or at least the golden-crested wren, was named *βασιλίσκος*: and in Latin *regulus*. Probably the bright golden crest suggested its enrolment among crowned heads.

570. *ἦσθην*] Cf. *Nub.* 174 *ἦσθην γαλεώτῃ καταχέσαντι Σωκράτους*. The spirit of the rest is: 'Now let Zeus thunder; we don't care for him.' *ὁ μ. Ζάν* appears to be a quotation from some Doric passage.

572. *Ἑρμῆς*] The swift courier of the gods is generally represented with winged feet: he is very bird-like in Hom. *Od.* ε. 50—54, where he skims the waves like a gull on his mission to Calypso's isle.

574. *αὐτίκα*] Cf. above on v. 378. Well-known statues of Victory and Love are appealed to as proofs: also Iris, and Zeus' winged lightning.

575. *Ἴρην*] Homer says of Heré and Athené (*Il.* ε. 778) *τῷ δὲ βάτην τρήρωσι πελειάσιν ἰθμάθ' ὁμοῖαι*. Hence some editors change *Ἴρην* to *Ἑρην* here. It would be hardly worth while to correct the poet's own careless remembrance of the Iliad. But in v. 114 of the hymn to Apollo nearly the same line occurs of Iris and Ilithyia; and the reference may be to this.

577. *ἦν δ' οὖν*] The birds admit the force of his arguments, but they say 'What if mortals are so ignorant as not to see that wings are a

good token of divinity?' Peisthetaerus answers that then the birds can punish them. Meineke's arrangement of the dialogue has been followed.

580. *μερπελτω*] The force of 'continuance' belonging to pres. imperat. should be noticed: 'let her after that continue her dole of wheat to them if she can.'

583. *ἐκκοψάντων*] Aorist imperative. *ἐπὶ πείρᾳ* 'to make trial of, prove, our power.'

584. *μισθοφορεῖ*] At Athens physicians received a public salary. Cf. *Ach.* 1030, *οὐ δημοσιεύων τυγχάνω*. Here there is probably allusion to Apollo's building the walls of Troy for hire, which however he failed to get: "destituit deos mercede pacta Laomedon," Hor. *Od.* III. 3, 21.

585. *βοιδάρῳ*] A double diminutive form, *βοίδιον*, on which it is formed, being diminutive. Cf. *Ach.* 1036, *ὄλμοι κακοδαίμων τοῖν γεωργοῖν βοιδίον*.

586. *ἦν δ' ἡγῶνται κ.τ.λ.*] Meineke's difficulties here seem fanciful. He pronounces the passage 'foede depravatam,' objecting especially to *βιον*. The birds, as able to spoil all by which a farmer lives, are to him *βίος* 'life, livelihood, sustenance.'

589. *ἀλλὰ γλ.*] The α is scanned long before γλ, though in a different word. β, γ, δ with any liquid except ρ close a long syllable, acc. to Dawes' canon. This is generally true, the exceptions being some instances of a vowel left short before βλ. Notice, however, a distinction between Greek and Latin prosody. The Greeks lengthen a vowel before certain combinations of consonants, whether within the same word, or where the consonants begin another word. The Latins will not allow a short vowel before certain double consonants (sp, st, sc), but they will not lengthen the vowel before such double consonants beginning a word.

591. *καθαρώς*] 'A flock of thrushes will make a clean sweep of them.'

593. *μαντευομένοις*] 'consulting auguries' to find mines. Divining for hidden treasure has always been common.

594. *κατεροῦσιν*] The birds will tell the prophet, and the prophet the mariners.

598. *γαῦλον*] A round-built Phoenician vessel for merchandize. The grammarians tell us to distinguish it from *γαυλὸς* 'milk-pail' by the accent. Of course the word is really the same. So we call a heavy boat 'a tub.' Euelpides is quick to take up with a new idea: he will be off at once to turn skipper now: at v. 602 he turns treasure-hunter.

600. *ἴσασι. λ. δέ τοι*] Some correction should be made for the metre. Elmsley proposes *ἴσασ' ἔδουσί γε τοι*, remarking that *γε* for *δέ* is required by the sense. It certainly improves it, the combination of *γε τοι* in a confirmatory clause like this being common.

604. *ὕγεια*] Generally *ὕγεια*. Meineke doubts whether the α can be long: he omits in v. 731 *εὐδαιμονίαν* after *πλουθυγίαν*, to remove the same difficulty there. Here he would read *ὕγειας μεγάλης*: or, as he prints in his text, *ὕγει' αἶ*. Meineke alters *δῶσουσ'* into *δῶσομεν* in

this line. This seems unnecessary, and arbitrary. The whole dialogue is better divided between the Chorus and P. than between Epops and P., but there is nothing to offend in the use of the third person by the birds' spokesman.

608. *παρὰ τοῦ] παρ' ὅτου* Bekker, Meineke: perhaps needlessly. Cf. below v. 1234, where *ποιοῖσιν* is altered to *οἰοῖσιν* by the same critic. The change here would be to the usual Attic form of repeating a question.

609. *πέντ' ἄ. γ.] ἐννέα μὲν ζῶει γενεὰς λακέρυφα κορώνη ἀνδρῶν ἡβώντων* says Hesiod. Aristophanes, to suit his metre, takes a lower estimate of crow life. If the 300 years are to be a positive gain (*ἐτι προσθήσουσι*) over the present age of man, it follows that man's *γενεὰ* + 300 = 5 × man's *γενεὰ*: whence the *γενεὰ* comes out as seventy-five years here. This tolerably agrees with the 'threescore and ten' of the Psalmist, as the allotted age of one who lives out a full life. Perhaps Hesiod meant his *γενεὰ* to be thirty years or so, a common reckoning of a generation (three to the century); and then he and our poet will after all be at one about the crow's age.

610. *αἰβοῖ, ὥς]* The coalition of vowels here is doubtful. Some put *αἰβοῖ* 'extra metrum,' adding *δή*. Brunck proposed *βαβαῖ*, *ὥς* since admiration, he says, is wanted, not disgust, which *αἰβοῖ* expresses. As all MSS. agree in *αἰβοῖ* we must retain it. The disgust is at the impotency or inferiority of Zeus, or at the folly of mortals in reverencing him. 'Bah! Zeus is worth nothing: the birds are ever so much better entitled to reign over us.' But *αἰβοῖ* is not always of disgust: cf. *Ρακ.* 1066, *αἰβοῖ βοῖ*. IE. *τί γελᾷς*; T. *ἦσθην χαροπαῖσι πιθήκοις*.

612—626.] Worship will be simplified and less expensive.

616. *σεμνοῖς]* Even the most dignified and worshipful birds will be content with an olive tree for temple.

619. *"Ἀμμων"]* The temple and oracle of Ammon, identified by the Greeks with Zeus. It was in Libya.

622. *κριθὰς, πυροῦς]* Cf. above v. 565—6.

623. *ἀνατείνοντες]* 'Caelo supinas si tuleris manus.' Hor.

624. *ταῦθ'...ἐσται]* 'these blessings (*ἀγαθὰ*) we shall have on throwing them a little wheat.'

626. *φ. ἐξ ἐχθίστου μ.]* 'changed from worst foe to best friend.' But *πρεσβυτῶν* depends on *φίλτατε*: 'O dearest of old men, having changed to that from being worst foe.'

629. *ἐπημείλησα]* Join these verbs with *θεοὺς μὴ τρίψω*, 'I denounce and swear that, if..., the gods shall not handle my sceptre long.'

630. *παρ' ἐμέ]* *θέσθαι δπλα παρά τινα* is the military phrase; which is here slightly modified. Cf. Thuc. II. 2, *ἀνείπεν ὁ κήρυξ, εἰ τις βούλεται ξυμμαχεῖν, τίθεσθαι παρ' αὐτοῦς τὰ δπλα*. The phraseology *δικαίους ἀδόλους* may be illustrated from treaties in Thuc. v. 18, 23, 47.

637. *ἐπὶ σοῖ...ἀν.]* Cf. Antipho 130, 4, *ἅπαντα τὰ ἐν ἀδήλῳ ἐτι ὄντα ἐπὶ τῇ τύχῃ ἀνάκειται*: and Eur. *Bacch.* 934, *σὺ κόσμει' σοὶ γὰρ ἀνακέ-*

μεσθα δῆ; the sense being much the same: 'we refer everything to, depend upon, you.' Cf. above, v. 546. Meineke receives an alteration ἐνι for ἐνι, from Hamaker.

638—675.] Epops invites both the adventurers into his nest: where as a preliminary to active work they are to have a good meal: the nightingale meanwhile being left to help the Chorus.

639. μελλονικιᾶν] 'to delay and postpone like Nicias.' Nicias was always timid and cautious, an Athenian *Cunctator*. When he dissuaded the Athenians from the Sicilian expedition (Thuc. v. 20—24), he was taunted with this: παρελθὼν τις οὐκ ἔφη τὸν Νικίαν χρῆναι προφασίζεσθαι οὐδὲ μέλλειν. And this play was exhibited in B.C. 414, during the second campaign in Sicily, when Nicias' conduct would be freshly remembered.

642. κάρφη] 'chips, twigs:' smaller than φρύγανα.

644. τῷδεδι] Cf. above v. 17, τῷδεδι, and the instance given in note there. Dindorf's text gives this word to Epops with a note of interrogation: not so well, for τῷδεδι can hardly mean 'And what is his name?'

645. Κριῶθεν] Crius was a deme of Attica: another reading is Θριῶθεν.

χαίρετον] A polite welcome, on hearing their names: answered courteously by δεχόμεσθα.

648. τὸ δεῖνα] Cf. *Vesp.* 524, *Pac.* 268, *Lys.* 921. τὸ δεῖνα is used by anyone suddenly recollecting something, who cannot at once find words for it, but explains his meaning in the following clause. The note on *Vesp.* 524 shews this for all the passages referred to; and here it is so. Peisthetaerus says 'But stop! there's this—here, easy a bit and back water will you. Come, let me see: tell us, etc.'

651. Αἰσώπου] Aesop's authority is similarly appealed to in *Pac.* 129. The scholiast says the fable was by Archilochus. The fable that stands first in our Aesop gives the fox in the end as good measure as the eagle. However, at first he had but a sorry partnership of it.

652. τὴν ἀλώπεχ', ὡς] A mixed construction, from τὴν ἀλώπεκα κοινωνῆσαι and ὡς ἡ ἀλώπηξ ἐκοινωνήσεν. Below at v. 1269 δεινὸν τὸν κήρυκα εἰ μηδέποτε νοστήσει is the same. With an active verb the Greek idiom is rather to say λέγουσιν ἡμᾶς ὡς ζῶμεν, than λέγουσιν ὡς ἡμεῖς ζῶμεν, as Elmsley notices on *Eur. Med.* 452. Hence with the passive λεγόμενον the same form of phrase is not unnatural.

656. οὕτω] 'On these conditions.'

Ξανθία] These two slaves have not been mentioned before: below at v. 1311 one is called Μανῆς. Both Xanthias and Manes are common slaves' names.

659. ἀριστισον] The transitive corresponding to intrans. ἀριστᾶν. Arist. has it also in *Eg.* 538, ἀριστίζων ὑμᾶς ἀπέπεμπεν.

ἀηδόνα] The same flute-player as at v. 203. She is apparently to play a prelude to the parabasis, or accompany it in some way: cf. v. 684.

660. παῖσωμεν] From παίζειν.

661. ὦ τοῦτο μέντοι] 'O yes! do indeed oblige them in this.'

667. ὦ Ζεῦ π.] The nightingale, to judge from the delightful wonder of Peisthetaerus, must have been bedecked beyond what the sober livery of the bird would warrant. The epithets suit the woman rather than the bird, especially λευκόν.

670. χ. ὥσπερ π.] Cf. Hom. *Il.* β. 872, χρυσὸν ἔχων πολεμόνδ' ἔεν, ἦντε κούρη. So also Euripides (*Hec.* 150) and Lycophron in a fragment use χρυσοφόρος as an epithet of παρθένος.

672. ρ. ὀβελίσκῳ] Her double-spitted beak would make the salute dangerous; therefore her shell (*i. e.* mask) must be peeled off first.

675. ἰωμεν] Epops is of a grave temperament and thinks this trifling out of place.

τύχαγαθῇ] τύχη ἀγαθῇ 'with good luck, and luck go with us!'

676. ξουθῇ] Cf. above v. 214.

678. ξύννομε] Above at v. 209 Epops calls on the nightingale with the same word. Here with ὕμνων one would be inclined to connect ξύννομος with the musical sense of νόμος, 'joining in the strain of my songs.' Perhaps, however, it is merely 'partner.'

682. κρέκουσ' αὐλόν] Properly κρέκειν is of the sound of stringed instruments; but is also applied to other music. The flute was a common accompaniment to anapaests. Hence the nightingale's flute-like tones are called for.

685—800.] In the first part (the anapaests and the μακρὸν) of this Parabasis the Chorus give a sort of philosophic theory of creation, partly borrowed no doubt from real philosophic systems. By it the birds are made out to be the earliest beings and entitled to precedence. They are the great benefactors of mankind: they settle the seasons; give omens. This divinity of theirs should be recognized, and then health and wealth will return to the world. A lyric strophe (v. 737—751), probably in imitation of Phrynichus, is followed by the epirrhema pointing out the free and easy life of birds. Then the antistrophe in the same style (v. 769—784) is succeeded by the antepirrhema to the same effect as the epirrhema, shewing especially the blessings which bird-life offers to humans.

The early part of this Parabasis has been deservedly admired. Frere has translated it beautifully: he says of it, 'Perhaps no passage in Aristophanes has been oftener quoted with admiration. To bring the most sublime subjects within the verge of Comedy, and to treat of them with humour and fancy, without falling into vulgarity or offending the principles of good taste, seems a task which no poet whom we know or could have accomplished.' There is a beautiful melody in the double anapaests, and a fine Homeric swing and grandeur in their terminations: which, however, the poet takes care to relieve with light touches here and there: cf. in v. 692, Προδίκῳ κλάειν εἴπητε τὸ λοιπὸν, and the homely and sportive illustrations of the theory.

685. ἀμαυρόβιοι κ.τ.λ.] A very beautiful combination of poetical expressions for man's feebleness, from Homer and Aeschylus chiefly.

ἀμαυρόβοιοι is not found elsewhere: Plato's image of mankind as dwelling in a dim cave (at the beginning of the 7th book of the *Republic*) carries out the idea. Homer's *οἷη περ φύλλων γενεή, ταῖδε καὶ ἀνδρῶν* (*Il.* 5. 146) is well known: also his *νεκῶν ἀμενηνὰ κάρηνα*. Aeschylus in *Prom. Vinct.* 546—550 supplies much: *τίς ἐφαμερίων ἀρηξίς; οὐδ' ἐδέρχθης ὀλιγοδρανίαν ἄκινυρ ἰσόνειρον ἃ τὸ φωτῶν ἀλαδὸν γένος ἐμπεποδισμένον*; whence it was proposed to read here *ἐφημέριοι τ' ἀλαοί*, and the scholiast recognizes this as a various reading. But the conjunction *τε* would be awkward. And *ταλαοί* = *τλήμονες* is quite satisfactory. Pind. *Pyth.* VIII. 136, *σκιάς θναρ ἀνθρωπος*, is perhaps the earliest Greek illustration of *σκιοειδέα* of man who 'walketh in a vain shadow.'

688. *πρόσχετε*] For this form as preferable to *πρόσχετε* cf. *Nub.* 575, *Eq.* 503.

689. *ἀγήρως*] This is again an Homeric epithet of the gods: as is *αἰὲν ὄντες*, and *ἄφθιτα μηδ*. Cf. *Il.* ω. 88, *Ζεὺς ἀφθιτα μήδεα εἰδώς*.

690. *μετεώρων*] High subjects such as the *μετεωροσφοισται* (*Nub.* 360) dealt with, of whom Prodicus was one, whom the Cloud chorus rank with Socrates. The birds have a better theogony. Better taught by them mankind may discard Prodicus.

693. *Χάος*] There is a sort of likeness to Hesiod's *Theogony* l. 116 etc., and no doubt to others; but all is fancifully modified so as to make the birds the eldest of creation. The scholiast wisely says *ταῦτα οὐκ ἀνάγκη ἀπευθύνειν πρὸς τὰ Ἡσιόδου ἢ πρὸς τινα ἄλλου τινὸς γενεαλόγου*.

694. *γῇ δ' οὐδ' ἀήρ*] i.e. *οὐ γῇ οὐδ' ἀήρ ἦν*.

695. *ὕπ. ῥόν*] A phrase used by Arist. in *Fr.* 237. *πρωτόγονον ὦν* is said to have been in the Orphic system. Theories of development almost Darwinian are thus of respectable antiquity.

696. *Ἔρως*] A very pretty picture of him whom Hesiod calls *κάλλιστος ἐν ἀθανάτοισι θεοῖσι*. His wings are all-important, as the birds are to come from him. With these he is in his flight like the swift eddying wind-gusts.

698. *περὲντι*] Meineke adopts from Hermann *οὗτος χεῖι ἡρβέντι*, a plausible conjecture, 'misty' suiting chaos better than 'winged.' And the birds can get their wings from Love, as they are said to do in v. 704.

700. *ξυνέμειξεν*] Supposed to allude to Anaxagoras' theories.

704. *πολλοῖς δ.*] 'is plain by many proofs:' dative of reason, corresponding to the Latin ablative.

ἐρώσι σύνεσμεν] We help lovers: share their secrets. And birds were a common lovers' present, we are told.

710. *γέρανος*] The noisy flight of cranes from the wintry weather of the north is well described in Homer *Il.* γ. 3, *ἥτε περ κλαγγὴ γεράνων γένετ' οὐρανόθι πρὸ, οἷτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον δμβρον, κλαγγῇ ταῖγε πέτονται ἐπ' Ὀκεανοῖο ῥόδων*, where the scholiast explains that the cranes' flight is from Thrace and to Libya. Hesiod

tells the farmer to be warned by the cranes of the coming winter and of sowing time. *Op. et Dies* 449. And he tells the sailor (at v. 629) *πηδάλιον δ' εὐεργές ὑπὲρ καπνοῦ κρεμάσασθαι*. The rudder of ancient ships was stored away in the winter.

712. Ὀρέστη] A Turpin or Sheppard of the day, mentioned in *Ach.* 1166, and below v. 1491.

ἵνα μὴ ῥυγῶν ἀποδύη] 'to keep the rogue warm while stripping honest folk.' There is a comical humour in this juxtaposition of *ῥυγῶν ἀποδύη*, this pitying the sorrows of a shivering footpad. Kennedy explains 'that he may not, shivering with cold, strip other people,' 'lest he shiver and take to dismantling.' But the present participle *ῥυγῶν* seems better to suit the translation given. And in Greek, when a participle and verb are thus put together in one clause, the emphasis is as often as not on the participle.

713. *ἰκτῖνος*] Then comes the kite to harbinger spring shearing-time. There were two shearings in Greece and Sicily, in spring and in autumn.

715. *ληθάριον*] 'a light summer dress.' *λήθος* occurs in Alcman.

717. *ἐλθόντες...οὕτω*] 'after consulting the birds you then, and not before, proceed to action:' a common use of *οὕτω* with aor. partic.

718. *ἀνδρός*] Brunck proposed *ἀνδρες*, not an improvement: Meineke reads *ἄλλος*.

719. *δρυν*] All prophetic tokens are called thus: whether from sound or sight. In Latin *avis* and *ales* are similarly used.

720. *φήμη*] 'a saying' taken as an omen.

παρμὸν τ' δ. κ.] Xen. Anab. III. 2, 9, *τοῦτο λέγοντος αὐτοῦ πᾶρ- νυταί τις καὶ Ξενοφῶν εἶπε, Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ Σωτήρος ἐφάνη, εἰξάσθαι κ.τ.λ.*

721. *ξύμβολον*] An omen taken from what meets one. Aesch. *Prom. Vinc.* 487, *ἐνοδίου τε συμβόλου*. He has the neuter form in *Ag.* 144, *ξύμβολα*. Horace describes such in his ode (III. 27) *Impios parrae recinentis omen ducat*, etc.

φωνήν] A distinction is drawn between this and *φήμη*, the latter being 'divina vox,' *φωνή* 'humana.' This seems doubtful here. Perhaps *φωνή* is more general of a 'sound,' *φήμη* of a definite saying applicable to the circumstances: an instance of which would be: Paullus' daughter's 'Persa periit,' 'Persa (a pet dog) is dead,' which her father took as an omen of victory over King Perses. The story is told in Cic. *de Div.* I. 46.

θεράποντ'] The servant, as also the donkey, would be *ξύμβολα* in some way. The scholiast says that it was usual to call certain servants *καλοωνίστους* 'of good omen.' And of the donkey he gives a story, how that one being asked about the recovery of a sick man, heard some one saying 'see how the donkey has got up again,' *ὡς δνος ὦν ἀνέστη*, which he heard and interpreted as *ὡς ὁ νοσῶν ἀνέστη*, and inferred that the sick man would do so. There may be reference to

some story; but it means simply that anything, even a donkey, may be an *ὄρνις* or omen. And the slight similarity of the words, and great dissimilarity of the things, has some comic force. The donkey's bray was very likely considered an omen.

724. *ἔξετε κ.τ.λ.*] The birds will be prophets, poets, regulators of all the seasons and weather. All the datives must be governed by *χρησθαι*: 'you will be able to use us as prophets and poets, you will be able to enjoy every variety of season (we birds having to do with every climate).' Dindorf explains it, 'You can consult us as prophets at all seasons,' whereas the usual oracles are only accessible at particular times. Meineke, prompted by Hamaker, omits the whole passage down to *πνίγει*, omitting the *καὶ* before *οὐκ ἀποδράντες*. It does not look like an interpolation. The alliteration and run of *μάντεσι Μούσαις κ.τ.λ.* seems quite Aristophanic.

725. *ἀδραὺς κ.τ.λ.*] 'mild breezes:' spring perhaps, if it is necessary to define closely the season meant. *ὥραις* 'the season of fruits.' The *μετρίῳ πνίγει* seems added as an afterthought to improve on *θέρει*.

726. *ἀποδράντες*] running away and shirking duty. *σεμνυμένοι* 'scornful and proud, a-top of a cloud' Frere. Compare in *Pac.* 207 the account of the gods moving off to the highest heaven, to avoid being troubled with mankind.

728. *χω]* The conjunction *καὶ* after a negative assertion seems strictly to have no place. In the positive, 'we will act as Zeus also does' is reasonable enough; in the negative, 'we will not act as Zeus (also) does,' the 'also' is retained by Greek idiom, but will not bear investigation.

731. *πλουθυγίαν*] Cf. *Eq.* 1091, *Vesp.* 677. For the quantity of the final *α* see note on v. 604.

734. *γάλα τ' ὄρν.*] Proverbial for a dainty rarity: but why? It is a most appropriate gift for the birds to give, any way. Cf. *Vesp.* 508.

735. *κοπιᾶν*] You'll be weary under your load of blessings.

737. *Μούσα λ.*] The order of construction, interrupted by the refrain *τιὸ τιὸ*, is *Μούσα μεθ' ἧς ἀναφαίνω νόμους* 'O Muse by whose help I sing strains, whence Phrynichus gained his inspiration.' Supply 'come hither' or something like it, to complete the sense of the strophe.

739. *ποικίλῃ*] 'warbling.' Cf. v. 1411, *ποικίλα χελιδόι*.

744. *ξουθῆς*] Cf. on v. 214. 'Most birds look brown,' says the scholiast; for plainly they mean to take *ξουθός* in that sense.

746. *μητρῷ*] *Cybele*.

750. *Φρύνιχος*] The tragic poet, especially praised for his choruses. Aristophanes speaks of him in *Ran.* 1299 as 'culling sweets from the sacred meadow of the Muses.' The order of words here is *ἀρεβδόκετο κ. μελέων φέρων γλ. ψ.*, 'fed on the fruit of lyric lays, drawing thence sweet song.' Horace's comparison of himself to a bee will at once suggest itself: 'Ego apīs Matinae more modoque, etc.'

754. διαπλέκειν] Cf. Her. v. 92, ἀρξάντος δὲ τούτου ἐπὶ τριήκοντα ἔτα καὶ διαπλέξαντος τὸν βίον εὔ. Used here absolutely, like διδάγειν. The met. is common: 'The web of life is of a mingled yarn,' Shakspeare.

755. ἐνθάδ'] On earth. The Chorus addressing the audience in the parabasis speak as if in the theatre at Athens.

758. ἦν τις] Striking a father is no crime in bird-land, if the father be called upon fairly to defend himself.

759. πλῆκτρον] Metal spurs were fitted on to the natural spurs of cocks. Schol. Aristophanes uses metaphors from cock-fighting in *Eq.* 494—7.

μαχεῖ] Att. future: cf. *Eq.* 416, μαχεῖ σὺ κυνοκεφάλῳ.

760. ἐστιγμένος] If marked or branded as runaway, with us his marking will make him a woodcock.

762. Φρὺξ] If a foreigner and Phrygian, he will be a phrygilus, which is perhaps the Lat. fringilla 'a finch.' Spintharus and Philemon were apparently of Phrygian origin. Excestides is spoken of as a foreigner at v. 11 and again v. 1527.

765. πάππους] Probably πάπποι means the 'young downy feathers,' as K. explains. Sophocles, in *Fr.* 748, γράλας ἀκάνθης πάππος ὡς φουσώμενος, uses the word for 'thistle-down.' This suits φουσάτω better than to suppose πάππος a kind of bird, though Ælian appears to have so used the word. Here the meaning 'grandfathers' is punned on; and there is a sort of humour in φύσαι π. 'procreate avos.' To establish true Athenian descent a man must shew his πάπποι, and he would then have a φράτρα or clan and φράτερας clansmen. Anyone could easily get πάπποι and consequently a φράτρα among the birds. Cf. *Ran.* 418, οὐκ ἔφυσε φράτερας 'is no true citizen' of Archdemus. The pun is represented in Latin by Bergler 'curet se inscribi inter pappos aves, sic poterit se ostendere habere pappos avos.' Kock suggests some play on *Ahn*en and *Hahn*en in German. In English we might attempt some equivalent by 'grand feathers' and 'grandfathers.'

766. ὁ Πισίῳ] Who this son of Pisias was is uncertain: nor is anything known about this betrayal of the gates to the ἄτιμοι. Kock identifies him with Meles a κυβαρῶδης κάκιστος mentioned by Pherecrates. He is reviled by Cratinus in several plays; and the scholiast suggests that he may have been an accomplice of the Ἑρμοκοπίδαι or mutilators of the busts of Hermae. This mutilation took place just before the Sicilian expedition; and Alcibiades was wrongly believed to be concerned in it. It caused great indignation; the Salaminian galley was sent to bring back Alcibiades to answer this and other charges, and the play of the Birds was acted just at the time when this was occupying the public mind, probably before the return of the Salaminian galley. To the mission of this vessel we had an allusion above v. 147; and, according to Süvern, Alcibiades is partly represented by Peisthetaerus, and there is allusion to him in v. 833—5. Hence one of his party may well be meant by Pisias' son.

τοῖς ἀτίμοις] 'to the outlawed.' Some plot for betraying the city gates to a party of men disgraced, and therefore ripe for rebellion or collusion with Sparta, may have been formed by this son of Pisias. As it failed, we know nothing of it.

767. π. νεοττιον] A true chick of his father, who was a traitor before him.

768. ἐκπερδικίσαι] The scholiasts describe how the partridge cunningly hides and escapes when pursued; how the mother bird teaches her brood to do the same; how she saves them by drawing attention to herself. In fact there seem to be many ways of 'playing partridge.' But which is meant here? Which best applies to the conduct of this son of Pisias? Surely Paulmier is on the right track (in spite of Brunck) in supposing an allusion to Perdicas, king of Macedon. He was at war with the Athenians just at the end of the year preceding the exhibition of this play; and the Lacedaemonians tried to persuade the Chalcidians to help him. The treacherous attempt meant in v. 766 may have been connected with this. περδικκίζειν would be 'to side with Perdicas,' on the analogy of μηδίζειν, λακωνίζειν and similar words. The pun on περδικκίζειν and περδικκίζειν is natural. I should not however interpret with Paulmier ἐκπ. by 'a Perdica defecere,' nor take ἐκ to negative the force of the simple verb. Rather suppose it intensive: 'to play the cunning partridge thoroughly,' or 'to be an out-and-out Perdicas-lover.' And then any or every one of the partridge's wiles may be alluded to in the word. The birds say, 'A man up here may be like Pisias' son with his deceitful treachery; the partridge's cunning brings no shame here.'

769. τοιάδε] Adverbial = 'thus.' The rest arrange thus: ἁκχον Ἀπόλλων συμμιγῇ βοῇν, ὁμοῦ κρέκοντες πτεροῖς, 'they sang Apollo in full chorus, all together beating noisily with their wings.' There are slight variations of this verse in the different texts. It should correspond metrically with v. 740.

776. ὄχθῳ] Certainly 'the river bank' here, though ὄχθη is more usual in this sense. Of course the two words are but slightly different forms from the same origin 'rising mound, hill, bank.'

777. πηξέ τε] Virg. *Ecl.* 8. 3, quorum stupefactae carmine lynces.

778. κύματά τ' ἔσβ.] There is a smoothness in this line that suits the sense. αἰθήρ is in MS. Vat., and Porson says 'quod saltem speciosum,' referring to *Thesm.* 43, ἐχέτω δὲ πνοὰς νήνεμος αἰθήρ. And in the well-known night-scene in *Hom. Il.* θ. 556 it is the same. Hence αἰθήρ has been preferred to vulg. αἰθρη. It is rather a bold phrase to use 'the calm air stills the waves;' but Ar. here is intentionally tragic. Cf. Aesch. *Ag.* 566, εὔτε πόντος ἐν μεσημβριναῖς κοίταις ἀκύμων νηνέμοις εὐδοί πεσών.

780—1.] There is a sort of Homeric echo and grandiloquence in this language. Dindorf also notes ἐπολολύζειν as Aeschylean. And perhaps it may have been Phrynichean, if this antistrophe and its strophe are, as some think, imitations of Phrynichus.

785. οὐδὲν κ.τ.λ.] The advantages of bird life are further stated, especially for some disreputable tricks prevalent at Athens.

786. αὐτίχ'] Cf. above v. 166.

787. τραγῳδῶν] Why change this to τραγῳδῶν, as Bentley and Meineke do? Dindorf rightly says 'tragic choruses are often somewhat long:' certainly more so than those of comedy. The theatres of Athens had, as we may infer, no refreshment rooms. The sitting of an audience to hear plays was very long: their patience and keen relish for their intellectual treat must have been wonderful. To be able to fly home, get a meal, and return, would be a great boon.

798. Διτρέφης κ.τ.λ.] Diitrephes made his fortune as a πυτινωπλόκος, that is by covering flasks with plaited willow-twigs: hence he is said to have had 'willow-twigs wings' to raise him to power and office. But the scholiast also surmises that the loops on the neck of the πυτινή were called wings (τὰ περὶ τῷ τραχήλῳ τῆς πυτίνης κρεμάμενα ἱμαντάρια πτερὰ καλεῖσθαι). This would make the passage clearer. 'What are not wings worth? Why, D. even by his willow-twigs got chosen to high offices.'

799. φύλ. εἰθ' ἱππ.] The phylarch commanded the cavalry of one tribe (φύλη): there were ten, and they were under the two Hipparchs, as (in the infantry) the taxiarchs were under the Strategē. Hence Diitrephes is first phylarch, then hipparch, then ἱππαλεκτρῶν. What this last may be we need not define; it is supposed to be a fabulous gryphon: cf. *Ran.* 932. It plainly means here the ne plus ultra of grandeur in the bird way; and the ἱππ. in ἱππαρχος leads up to it. From having been a mean scrubby bird with willow-wings D. rises (by purchase) to be captain, colonel, and—Capercaillie, cock of the woods.

801—1057.] Peisthetaerus and Euelpides return, transformed into birds. With the Chorus they decide on a name for the city, arrange for its building, and hold a solemn inauguration of the work. Visitors come to see them: first a poet, who is well treated; then a soothsayer and some others, who are sent about their business.

801. ταυτὶ τ.] 'This is such as you see it' = So far so good.

803. ὠκυπτέροις] An adjective in Homer: here it means the long quill feathers of the wing, acc. to the scholiast, who says τῶν πτερῶν τὰ μὲν καλεῖται πτελα, τὰ δὲ πτερὰ, τὰ δὲ ὠκυπτέρα. We class the wing feathers as primaries, secondaries, tertiaries: the primary being the long feathers = ὠκυπτέρα.

805. εἰς εὐτ.] 'with a view to cheapness, cheaply.' What was contracted for was apt to be so done. The scholiast appears to take συγγεγραμμένῳ to be = γεγραμμένῳ 'painted.' Rather it means 'contracted for, done by contract;' with some reference to the sense of the simple verb. The goose suits the simplicity of Euelpides, the prating blackbird is Peisthetaerus with his ready tongue. A cheap clumsy sign-board daub of a goose is meant.

806. σκάφιον ἀπ.] Cf. *Thesm.* 838, σκάφιον ἀποκεκαρμένῃ, where it denotes a close cutting of the hair, as it is opposed to κόμης καθείσαν. In *Ar. Fr.* 502, ἵνα μὴ καταγῇ τὸ σκάφιον πληγῆς ξύλω, plainly σκάφιον means 'the crown of the head, poll.' Hence the phrase would mean 'with the crown of the head shorn, plucked bare.' But in *Thesm.* and in this passage L. and S. identify σκ. κείρεσθαι with περιτρόχαλα κείρεσθαι, which certainly means (*Herod.* III. 8) to shave the hair round the temples, leaving that on the crown to grow. Homer's Ὀρήϊκες ἀκρόκομοι (*Il.* δ. 533) illustrate this; and some Indian tribes arrange their hair thus. This meaning is given to σκ. κείρεσθαι by taking σκάφιον in the sense of a bowl, so that 'cropped bowl-wise' means cropped as one would be if a bowl were put on his head and all that fell outside were taken off. The close cropping was enforced by way of reproach: this the passage from the *Thesmophoriaeuzae* shews; as does the scholiast on this passage. And as a prison regulation it still prevails.

807. ταυτὶ κ.τ.λ.] 'We have found these similes, with which we attack each other, after Aeschylus' rule; they come not from others but are feathered by our own wings.' Aeschylus' *Myrmidons* is quoted by the scholiast: ὡς δ' ἐστὶ μυθῶν τῶν Λιβυστικῶν λόγος πληγὴν ἀτράκτω τοξικῶ τὸν αἰετὸν εἰπεῖν ἰδόντα μηχανὴν πτερώματος, τὰδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς ἀλίσκόμεσθα. Our own poet Waller uses the idea in a quatrain to a lady who sang his verses:

The eagle's fate and mine are one,
Which on the shaft that made him die
Espy'd a feather of his own
Wherewith he wont to soar so high.

815. Σπάρτην] He puns on the meaning of σπάρτη a rope or cord of spartum. So much does he hate the name of Sparta that so far from giving it as a name to his city, he would not even to a common bedstead apply a σπάρτη while he had a κείρα or girth. The pronoun ἐγὼ and τῇμῃ are emphatic. The scholiast defines κείρα as εἶδος ζώνης ἐκ σχοινίων.

816. πάνυ γε] To be taken with οὐδὲ, strengthening it.

819. χαῖνον] Arist. has a compound of this in *Ach.* 635, χαννοπολίας. It means 'with plenty of show and size, but little substance.'

Νεφέλοκοκκυρίαν] 'Cuckoo-cloud-land' Cary. 'High-cuckoobury' Rudd. 'Cloud-cuckoo-borough' Kennedy. κόκκυξ represents stupid gullibility: νεφέλο, the chimerical nature of the project.

λοῦ] A cry of delight.

820. καλὸν...τοῦνομα] The so-called tertiary predicate: 'the name you have hit on is beautiful.'

822. Θεογένους] A dirty rascal, but a boaster; as we may infer from *Vesp.* 1183, *Pac.* 728, and this play: cf. below vv. 1127, 1295.

823. τὰ τ' Αἰσχίνου σθ'] This is Hermann's correction for τὰ τ' Αἰσχίνου γ'. Meineke proposes καὶ τῶσθινου γ' ἀπαντα, which gives a

more common arrangement of particles *καί...γε*, but does not seem likely to have been altered into the old text. Aeschines was a boaster: in *Vesp.* 1243 he is represented as singing a song about wealth.

καί λῦστον μὲν οὖν] The scholiast appears to have read *λῦον*. 'The better place to suppose the wealth of these boasters to be in is the Phlegraean plain, for there the gods outshot the giants in bragging.' The plain and the combat upon it are ridiculed as alike fabulous nonsense. But thus the connection of this line with Euelpides' last words is not natural; the *καί* is awkward, nor would Meineke's proposed *ναί* much improve it. The *καί...μὲν οὖν* ought to continue the sentence *ἵνα καί...ἅπαντα*, 'where Theogenes' wealth is, and that of Aeschines, and, best of all, the Phlegraean plain, that imaginary scene of a combat which never took place.' *καθυπερηκόντισαν ἄλ.* is by way of surprise for *κατεπολέμησαν* or some such word.

826. *λιπαρὸν*] The epithet in which the Athenians delighted. Cf. *Ach.* 639, *Nub.* 300. For τὸ χρήμα τῆς πόλεως cf. *Nub.* 2, τὸ χρήμα τῶν νυκτῶν; also *Pac.* 1192, *Ach.* 150.

827. *πολιοῦχος*] The city must have a patron deity, as Athens has Pallas (cf. *Eg.* 581), to whom the 'peplus' was carried in procession at the Panathenaea. It was woven by maidens. *ζάλειν*, prop. 'to card,' here implies the whole process and working of wool.

831. *Κλεισθένης*] A constant butt for effeminacy. In *Thesm.* 574 he addresses women, *φίλαι γυναῖκες, ξυγγενεῖς τοῦμοῦ τρόπου*.

832. *Πελαργικόν*] From *πελαργός* 'a stork,' but with allusion to the *Πελασγικόν* at Athens, for which cf. *Thuc.* II. 17. Some connection was once thought to exist between *Πελασγοί* and *Πελαργός*; and certainly Callimachus has *Τυροσηνῶν τείχισμα Πελαργικόν*, meaning Pelasgic by Pelargic.

833. *Περσικόν*] The Persian or Median bird is the cock, cf. above v. 485: he is *Ἀρεως νεοττός* for his pugnacity. Süvern thinks Alcibiades is intended. He certainly affected Persian habits, and discarded those of his own country, as we know from Thucydides (VI. 15), Plutarch, and others. And his fiery temperament and warlike disposition would suit. He was, moreover, suspected of ambitious projects, especially after the affair of the *Ἐρμοκοπίδαι*, which had just happened; and the acropolis was the seat of sovereignty at Athens under a tyranny.

836. *ὥς δ' ὁ θεὸς κ.τ.λ.*] 'What a fitting deity it is to dwell upon the rocks of the acropolis!' The cock, however, as the scholiast notes, is not particularly so as a bird.

837. *ἄγε νυν κ.τ.λ.*] Having settled their *πολιοῦχος θεὸς* they must complete the building. P. directs, E. has to be here, there and everywhere at the work.

840. *λεκάνην*] 'hod' Cary. It generally means 'pot or pan.' P. assumes that Euelpides will mount the ladder clumsily and tumble down.

841. *ἐγκρυπτ]* Cover up the fire, but keep it alight under the coals, that it may be ready to make a blaze if wanted.

842. κωδωνοφ.] Cf. Thuc. IV. 135, τοῦ κωδῶνος παρενεχθέντος 'as the bell went round:' which the officer carried who visited the sentries to see if they were on the alert.

846. οἰμῶζε παρ' ἐμ'] E. means to grumble at all the trouble being put on him, while Peisthetaerus remains: and he takes up παρ' ἐμὲ in a different sense from what P. had meant. 'Yes, and you remaining quiet here—may go to the deuce for me.' παρὰ means 'along of, on account of.' Lat. 'per me licet plores.' P. entreats him to go, as all depends on him.

848. καινοῖσιν θεοῖς] That is, the bird-gods who are presently mentioned. There is probably some satire intended on the introduction of new deities or denial of the old by sophists. Cf. the *Clouds*, and *Ran.* 889.

851—8.] A strophe to which correspond vv. 895—902.

852. συμμ. ἔχω] By common periphrasis for συμπαρήνεσα. The aorists ἤνεσα, ἐπήνεσα, are very common in this almost present sense 'I approve.' The infinitives that follow, προσιέναι, θύειν, depend on these verbs: 'I agree and join in advising that we go in procession, etc.'

853. προσόδια] Cf. *Nub.* 307, *Pac.* 396 for πρόσοδοι in this sense.

857. Π. βοά] οὕτω δὲ ἔλεγον τὸν παιᾶνα. Schol. This phrase, and ὁμοροβῶ, are said to come from Sophocles' *Pelcus*. ὁμ. occurs in *Soph. Ant.* 536.

858. συναδέτω] συναυλεῖτω ᾧδῃ, Mein. because Chaeris was a flute-player, and in the next line is φνσών. But possibly συναδεῖν ᾧδαν might include fluting. The flutist or piper comes on as a raven.

860. τουτὶ κ.τ.λ.] One might adapt the words of the Scotch song, 'O far hae I been and muckle hae I seen, But a raven with a mouth-band on I never yet did see.' Cf. *Vesp.* 582, for the use of the φορβεῖά τουτὶ is explained by κόρακα ἔμπ.

862. σὸν ἔργον] Suppl. ἔστιν: 'it is now your task.'

865. εἵχεσθε] The priest's prayer is a sort of parody on the usual forms: birds and gods being strangely mixed together. Invocations customarily began with Ἑστία. The kite is put in a high place; cf. above v. 499, where he is said to have been in old time a king.

866. Ὀλυμπίους κ.τ.λ.] Compare *Thesm.* 332, εἵχεσθε τοῖς θεοῖσι τοῖς Ὀλυμπίοις καὶ ταῖς Ὀλυμπίαισι καὶ τοῖς Πυθίοις καὶ ταῖσι Πυθίαισι καὶ τοῖς Δηλίοις καὶ ταῖσι Δηλιαῖσι. Respect is had to distinction of sex: 'All the Olympian birds and birdesses' (for 'gods and goddesses') are invoked.

869. Σουνιέρake] Coined to parody Σουνιάρatos 'worshipped at Sunium,' the promontory of Attica. And πελαργικέ is to represent πελασγικέ: cf. above v. 832; also it refers to πελαργὸς 'a stork,' and thirdly (the scholiast thinks) to πελαγος as Poseidon was lord of the sea. Cf. *Eq.* 560, δελφίνων μεδέων Σουνιάρate.

870. κύκνῳ] The singing swan has the epithets of Apollo, god of song.

'Ορτυγομ.] As the name of a bird it is said to be 'the land-rail.' It is here used with reference to Latona's title of 'Ortygian (Quail-island) mother,' Ortygia being the old name of Delos.

874. Κολαινίς] A name of Artemis from Colaenus, son of Hermes, who built a temple to her. It is something like ἀκαλανθίς in sound: hence perhaps the coupling of the ἀκ. with Artemis.

875. φρ. Σαβαζίω] Sabazius was a *Thracian* name of Dionysius, acc. to schol. on *Vesp.* 9: a *Phrygian* name for the same god, acc. to schol. here. Any way it expresses 'foreign, outlandish.'

μεγ. μητρὶ] Joined with στρουθῷ the epithet 'great' characterizes the bird as 'the ostrich,' not 'the sparrow.' With μητρὶ it means 'the great mother,' i.e. Cybele or Rhea.

876. Κλεοκρίτου] The scholiast says that he was 'in appearance like an ostrich.' In *Ran.* 1433 it is proposed that he be furnished with Cinesias by way of wings, and sent aloft to annoy the Spartans. He had a powerful voice, and was employed after the battle of Munychia to address those who had fought for the Thirty: *Xen. Hell.* II. 4. 20—22. Here his stature is the chief thing meant. The 'great mother of all gods and men' is of course also mother of the big Cleocritus among the rest.

880. Χίοισιν ἦσθην] 'I like the idea of the Chians being in every case tacked on.' Cf. *Nub.* 174, ἦσθην γαλεώτῃ καταχέσαντι Σωκράτους; also *Nub.* 1240 and *Eg.* 696. The Chians were fast friends to the Athenians: so they were included in public prayers, which favour they returned by praying for Athens. The scholiast quotes from Eupolis: αὕτη Χίος καλὴ πόλις, πέμπει γὰρ ὑμῖν ταῦς μακρὰς ἀνδρας θ' ὅταν δεῖσῃ, καὶ τὰλλα πειθαρχεῖ καλῶς ἀπληκτος ὥσπερ ἵππος. Notice by the way how, now that Euelpides is gone, Peisthetaerus' interpolations are a little in his playful vein.

881. ἦρωσιν] After the gods come naturally the heroes. Dindorf brackets καὶ θῆρσι; Meineke omits καὶ, taking θῆρσι in apposition to ἦρωσιν, which is perhaps better. At all events 'and the birds' is a meaningless interposition.

πορφυρίωνι] Some water-bird. πελεκᾶς 'woodpecker,' cf. below v. 1155, where these birds use their beaks like axes. πελεκῖνος 'pelican:' in which sense πελεκᾶς, ἄνος also occurs in *Ar. H. A.* x. 9. 2. φλέξις unknown: apparently from φλέγω, perh. because of its colour. τέτραξ 'grouse,' the 'tetrao' of ornithologists. ταῶς 'peacock.' ἐλεᾶς 'owl' of some sort. βάσκας 'duck:' Aristotle's βόσκας and φάσκας may be the same bird. ελασᾶς unknown. ἐρωδιός 'heron.' καταράκτης, explained by Hesychius as ἀετός, from its 'swooping down' probably; but Dindorf says, 'skua' or 'gannet.' The 'pouncing down' would well suit this latter bird. μελαγκόρυφος 'black-cap.' αἰγίθαλλος 'titmouse,' derived by the schol., παρὰ τὸ ἐξ αἰγὸς τεθηλακέναι. Aristotle mentions this bird and the μελαγκόρυφος together, *H. A.* ix. 15. 2. To this list Meineke adds καὶ ἡρυσάλπιγγι, because the scholiast mentions this bird ἐρυσάλπιγξ or ἡρυσ., apparently not knowing what it was. We

might suppose it to be the 'hooper or wild swan' from its trumpeting cry.

890. ἐπὶ ποίον] A poor miserable victim had been furnished: not enough to feast all the birds of prey summoned. The choregus who had to supply the victims was thrifty perhaps: cf. *Pac.* 1022, χοῦτω τὸ πρόβατον τῷ χορηγῷ σώζεται.

892. ἰκτίνος] This bird was dangerous to sacrifices: cf. *Pac.* 1099, φράξω δὴ μὴ πῶς σε δόλῳ φρένας ἐξαπατήσας ἰκτίνος μάρψῃ. Τ. τουτὶ μέντοι σὺ φυλάττου, ὥς οὗτος φοβερός τοῖς σπλάγχνοις ἐστὶν ὁ χρησμός.

893. ἀπελθ'] He dismisses the priest, being himself enough to manage such a poor sacrifice.

895—902.] This is best given to the Chorus, with Dobree and Meineke. It corresponds to the choric song vv. 851—858.

899. μάκαρας, ἓνα] The ἓνα τ. μ. is added as a correction: 'the gods, or rather one only' as the victim is so poor, little but hair and horns.

903. πτερίνοις] May be by way of surprise for πατρίοις. 'Our feathered' instead of 'our fathers' gods.'

904. Νεφ.] A dithyrambic poet has already found out the cloudy town, and pays his respects in song. He uses Doric dialect.

908. μελιγλ.] Bergler quotes from Bacchylides μελιγλώσσων δαιδῶν ἀνθεα.

909. θεράπων] In the poem *Margites*, erroneously ascribed to Homer, is the line Μουσάων θεράπων καὶ ἐκηβόλων Ἀπόλλωνος. And ὄτρηρος is a common epithet of θεράπων in Homer.

911. δούλος] P. takes up the word θεράπων 'servant'; and asks him how he presumes to wear his hair long, which free men only might do. Our poet was no doubt a wild figure, poorly clad (cf. v. 935), with long dishevelled locks; and thus might be taken for a slave.

912. οὐκ] i. e. εἰμὶ δούλος. 'No, you mistake me, I'm not a slave: it is only by poetical fiction that we bards are the Muses' servants.' διδάσκαλος used of any poet, tragic or comic. Perhaps some sort of contrast is intended between the dignity of the διδάσκαλος and the humbler position of θεράπων to the Divine Muses.

915. ἐτὸς] Cf. *Ach.* 411, οὐκ ἐτὸς χωλοὺς ποιεῖς. He puns on the word ὄτρηρος and τετρημένος 'with holes in it:' telling him he may well call himself a servant, for his coat has seen good service. Or 'being a henchman bold-and-ready he may well have a coat old-and-shreddy.'

916. ἀνεφθάρης] Cf. *Pac.* 72, ἐκφθαρεῖς οὐκ οἶδ' ὅποι; and *Ecc.* 248, ἦν Κεφάλος σοι λουδορῆται προσφθαρεῖς.

918. κύκλιά τε] Songs sung by a cyclic chorus, that is, by a chorus arranged in a circle: cf. *Nub.* 333, παρθένεια 'sung by maidens.'

921. πάλαι] He has praised the city long ago: the Muses somehow hearing the report before the thing happens.

922. δεκάτην] The name-day for a child was the tenth: cf. above v. 494. Also Eurip. *Electr.* 1125, θύσον...δεκάτην σελήνην παιδὸς ὡς νομίζεται. Here θύειν δ. is 'to celebrate the δεκάτη with sacrifices.'

926. πατερ κ.τ.λ.] From a choral hymn (ὕμνημα) of Pindar to Hiero of Syracuse. Süvern presses this passage into service as proof that the Nephelococcyan scheme means the Athenian scheme of empire to be founded by the Sicilian expedition.

927. ἱερῶν ὄμ.] Because of his name 'Ιέρων.

928. ὁδὸς ἐμὴν κ.τ.λ.] It is probably useless to try to make good sense of this. It is meant to be a parody, mysterious in grammar and dialect, as dithyrambic poems often were. τέν is exaggerated Doric: it does not occur in Pindar. Perhaps (as Meineke says) τεῖ κ. δόμεν means 'to give by an assenting nod.' κεφαλῇ κατανεύειν is Homeric, of the great nod of Zeus.

933. ἄπ. καὶ χ.] Some one who has both upper and under garment is told to spare one for the poet. He does so: and P. gives it, saying ἐχε.

935. ῥεγῶν] Infinitive: cf. *Vesp.* 446, *Nub.* 442.

940. ἄνθρωπος] With some contempt and impatience, 'the fellow.' οὐκ ἀπ. ἡμῶν 'will not leave us:' usually with persons or things ἀπαλλάσσεσθαι is 'to get rid of:' with places, etc. 'to depart from.'

941. νομάδεσσι, κ.τ.λ.] Having got one gift, the poet tries for another, and quotes Pindar again, acc. to the scholiast, changing it to suit his purpose. It was in Pindar δὲ ἀμαξηφόρητον οἶκον οὐ πέπαται, ἀκλεές δ' ἔβα. 'Straton wanders among the Scythians, houseless; and of no honour or use [is a pair of mules without a chariot].' Supply for the sense, as Brunck does with some probability, ζεύγος ἡμιόνων ἄτερ ἄρματος. The scholiast says that Straton got mules from Hiero, and then asked for a chariot. Without this, last (or a waggon) he would be houseless among the Scythians 'quorum plaustra vagas rite trahunt domos.'

945. ξύνης δ τοι λ.] This is said to be the beginning of the same song of Pindar.

949. κὰς τὴν π.] Constr. with ποιήσω. And notice the act. ποιήσω, 'I will write as a poem,' not 'I will do.'

950. κλῆσον κ.τ.λ.] It seems to mean 'celebrate, O golden-throned (Apollo), the shivering cold city; snow-stricken plains of many crops have I traversed.' But there is doubt whether πολύπορα, πολύσπορα, πολύπυρα, be the reading. πολύσπορα makes little sense. πολύπορα 'of many paths' seems better. And Dindorf has δλαλάν, which Hermann retains, construing it with τὰν τρ. and reading πολύπορ' αὐτ' ἤλυθον: 'celebrate in thy shivering chilly strain of joy the snowy plains to which I have come.' Meineke inclines to πολύπυρα in the sense of πολυπύρετα 'fever-causing.' δλαλαί is Bentley's correction. δλαλά (η) is elsewhere used for war-cry or battle.

955—8.] Importunity succeeds: the poet gets the tunic: P. then goes on with the interrupted sacrifice.

958. σὺ] The priest appears to be recalled: he was dismissed above, v. 893. Meineke gives *εὐφημία* 'στω to Peisthetaerus.

959. μὴ κ.] Compare *Pac.* 1052, where Hierocles, a soothsayer, comes in and wants to hinder proceedings by his oracles, or to get some of the sacrifice. He is driven out, as is our friend here.

961. φαύλως φ.] 'Do not make light of divine decrees,' cf. *Eur. I. A.* 850, ἀλλ' ἀμελῖα δὸς αὐτὰ καὶ φαύλως φέρε.

962. Βάκιδος] Cf. *Eg.* 123, 1002.

966. οὐδὲν οἶον] Brunck, with the scholiast, strangely misinterprets this 'nihil obstat'; quoting at the same time a passage in Demosthenes, where it means 'there is nothing like, nothing so good as.' Of course that is equally the meaning here.

968. τὸ μεταξύ] The land between Corinth and Sicyon was recommended in an old oracle for its fertility. The town of Orneae lay there, to which there is punning allusion. Cf. above v. 399.

971. Πανδώρα] Earth very possibly, as *ῥεῖδωρος* and *πολυβότεια*: but the soothsayer also mentions the goddess 'Give-all' with an eye to his own requests.

973. δόμεν] That is, *δόμεναι*, *δοῖναι*: inf. used as imperat. both here and two lines above.

974. ἔνεστι κ.τ.λ.] Cf. *Eg.* 122, ἐν τοῖς λογίοις ἔνεστιν ἑτέραν ἔγχεον;

976. διδόν' ἔνεστι] Editors are not consistent in their way of writing this union of *αι* with *ε*. When the resulting syllable must be or may be long, it should be deemed crasis or aphaeresis, rather than elision of the final *αι*. See a fuller note on this question at *Nub.* 988.

977. θέσπιε] Meineke, thinking *θέσπιος* inapplicable, proposes *θέσ-κελε*. The common reading means merely 'wondrous, excellent'; and needs no change.

978. αἰετός] From the old oracle about Athens: cf. *Eg.* 1013.

979. οὐδ' αἰετός] Meineke points out that οὐ...οὐδὲ...οὐ is incorrect, quoting *Plut.* 139, 1114, and v. 1133 of this play. Also that *αἰετός* has no place here: it should be an inferior bird. He seems, in principle, right; the bird he introduces is *λαῖος*, a kind of thrush. ΟΥΔΑΙΟΣ might be corrupted into ΟΥΔΑΙΟΣ and then to ΟΥΔΑΙΕΤΟΣ.

982. τὰ πόλλωνος] P. gets his oracle copied out directly from Apollo.

985. δη τότε] Cf. *Eg.* 199, δη τότε Παφλαγόνων μὲν ἀπόλλυται ἡ σκороδάμη. In *πλευρῶν* τὸ μ. he mimics the τὸ μεταξύ K. καὶ Σ. of the soothsayer.

986. οὐδὲν λ.] The opposite to *λέγειν τι*, 'to say something sensible, reasonable.'

987. καὶ φ.] continues the oracle. 'Strike, and don't spare even Lampon or Diopieithes.' For Lampon cf. v. 522: we infer that he was a soothsayer. Diopieithes in *Eg.* 1085 is a receiver of bribes, in *Vesp.* 380 foolish or mad.

991. χρ. ἐκτρέχων] Cf. *Ach.* 827, κλάων γε σύ, εἰ μὴ 'τέρωσε συκοφαντήσεις τρέχων.

992. ἦκω κ.τ.λ.] The geometrician and astronomer Meton, who is probably alluded to in the parabasis of the *Clouds*, v. 615 sqq., now enters. He announces himself in rather tragic style: cf. *Eur. Hec.* 1, ἦκω νεκρῶν κευθμόνα κ.τ.λ.: but P. cuts him short.

994. κόθορνος] 'cur tam superbe incedis?' Dind. 'what tragic buskin brings you here?'

996. διελεῖν] Cf. *Nub.* 202, Μ. γεωμετρία. Σ. τοῦτ' οὖν τί ἐστι χρήσιμον; Μ. γῆν ἀναμετρεῖσθαι. Σ. πότερα τὴν κληρουχικὴν; Μ. οὐκ ἀλλὰ τὴν ξύμπασαν. So here the air is to be parcelled out.

998. Κολωνός] After Greece Colonus is a ridiculous drop. Swift (in *Martinus Scriblerus* on the art of sinking or bathos) quotes 'In either tropic is our language spoke, And half of Flanders hath received our yoke.' We should infer that Colonus was Meton's deme: the scholiast, however, says he was of the deme of Leucon, but had something to do with Colonus, having arranged some waterworks, or having a statue there.

1000. αὐτίκα] Cf. note above on v. 166. He begins to exemplify the use of his rules.

1001. πνιγέα] Cf. *Nub.* 96, ἄνδρες οἱ τὸν οὐρανὸν λέγοντες ἀναπέλθουσιν ὡς ἔστιν πνιγείς, κάστω περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἀνθρακες.

1003. διαβήτην] Of which instrument Socrates makes such practical use in *Nub.* 178. Plato (*Philebus* 56) mentions the κανὼν and διάβήτην with other carpenters' tools. The exact method of Meton's measuring here P. does not understand, nor need we.

1005. κύκλος γ.σ.τ.] παῖζει· ἀδύνατον γὰρ τὸν κύκλον τετράγωνον γενέσθαι. Schol. So early was the difficulty of this great problem recognized. Aristophanes is ridiculing the mathematicians. Meton proposes that the market-square shall be in the centre of the circular city, towards which streets shall converge, or (looking at it the other way) from which they shall radiate.

1007. ἀστέρος] Brunck will have this to be the sun; and would read ταστέρος: but a conjunction is wanted. And any star will do for Meton's comparison. As from a star, a central circular spot, rays shoot out, so are ways to radiate from the agora. The subjunctives ὥσιν, ἀπολάμπουσιν depend on *ἴα*. Dindorf, however, approves of Brunck's change to ἀπολάμπουσιν, with which either ὥσπερ ἀστέρος, or ὥσπερ ταστέρος must be read. The whole will then read: 'that there may be streets leading to the centre, just as from a star (or 'the star = the sun') rays shine out in every direction.'

1009. Θαλής] Cf. *Nub.* 180, τί δῆτ' ἐκείνον τὸν Θαλῆν θαυμάζομεν;

1010. οἶσθ'] *ἴσθι* Meineke: a change not worth making, the interrogative use of οἶσθα being so common, and almost conveying a command or assurance.

ὑπαποκινεῖ] Cf. *Thesm.* 924, ἀλλ' ὑπαποκινητέον. The prep. ὑπό adds the force of 'softly, quietly.'

1013. *ξηηλατεῖται*] impers. 'there is a *ξηηλασία*:' this is Seager's alteration for *ξηηλατοῦνται*. Meineke adopts it, giving Haupt the credit of it. With the common reading Dindorf punctuates after *τινες*, 'exiguntur peregrini omnes et jam quidam ejecti sunt,' not a very natural sense for *κεκίνηνται*; then with *πληγαί* understand *εἰσι*: 'there are blows about.' But this seems better expressed by *κεκίνηνται* with *πληγαί*. For the Spartan expulsion of foreigners cf. Thuc. I. 144, II. 39.

1015. *ὁμοθυμαδὸν*] Opposed to *στάσις*. There is no faction or division, we are all of one mind.

1017. *οὐκ οἶδ' ἂν εἰ φθαίης*] The examples collected by Elmsley on Eur. *Med.* 941, *οὐκ οἶδ' ἂν εἰ πείσασμαι*, establish this use of *ἂν* immediately after *οἶδα*. That the meaning is the same as *οὐκ οἶδα εἰ πείσω* 'I know not whether I shall persuade, I fear I shall not persuade' is also certain. *οὐκ οἶδα εἰ* = Lat. *vereor ut* (not the Lat. *nescio an* which expresses almost affirmation). But whether the order of construction was ever intended by a Greek to be *οὐκ οἶδα εἰ πείσασμαι ἂν* (as Elmsley says), is doubtful. We may compare the position of *ἂν* with verbs of thinking followed by an infinitive clause: *οὐκ ἂν οἶμαι τοῦτ' εἶναι*. In this passage early editions have *οἶδ' ἄρ' εἰ φθαίης ἂν*. One MS. gives *οἶδ' ἂν*. Perhaps *ἂν* should be left untouched after *φθαίης*, the doubling of this particle being so common. And *ἂν* is strictly in its place with the optat. after *εἰ* to express a future. The force of *ἄρα* 'after all' would suit with *φθαίης*, but not with *οἶδα*.

1018. *αὐταῖς*] sc. *πληγαί*, the blows which he had above said were already on the march. Here he begins to beat him.

1020. *ἀναμετρήσεις*] 'Won't you measure yourself back?' i. e. retrace your steps? with allusion also to his geometry and measuring rods. No exact parallel to this use of *ἀναμετρεῖν* is given in the lexicons: cf. Hom. *Od.* μ. 428, *ἀναμετρήσαι Χάρυβδιν* 'to return again past Charybdis.' The scholiast explains it by *οὐ μέτρια φρονήσεις*: 'will you not moderate yourself, use your measuring tapes on yourself not on us?'

1021. *πρόξενοι*] Those whose duty it was to entertain foreigners. The *ἐπίσκοπος* or inspector looks for them to welcome him and shew him the new city. His appearance, dress and gait, probably suggested the comparison to king Sardanapalus.

1022. *κυάμῳ*] As if from Athens. Cf. *Eg.* 41, *κναμοτρώξ*, of the Athenian Demus.

1024. *βιβλίον Τελέου*] 'credentials from Teleas,' whom we may suppose (with Bergler) chief magistrate of the state whence the inspector came. He calls this document *φαῦλον* in discontent at having to leave home.

1025. *βοῦλει κ.τ.λ.*] P. offers him to be paid at once and rid of the trouble of his commission; which contents him well till he finds that his payment is to be in blows.

1027. *ἐκκλ. γούν*] *γούν* brings some particular proof of a general assertion. 'I shall be glad enough to go: indeed (to prove it) I

wanted to stop and speak in the assembly at home, having some matters which I have been negotiating for Pharnaces.' Certain matters had been managed by him for Pharnaces' interest, he probably having been bribed by the Persian satrap. Or *Φαρνάκη* may be 'with Pharnaces.' There is no evidence to shew what the business was: the negotiating parties were Athens and Pharnaces.

1029. οὐτοῖς] Here he beats him, telling him that that is his *έκκ. περί φ.*, or all he will get for his support of Pharnaces.

1031. μαρτύρομαι] Cf. *Ach.* 926, *Ρακ.* 1119.

1032. ἀποσοβήσεις] Intransitive, as below v. 1258: but transitive in *Eg.* 60, *Vesp.* 460.

κάδω] 'ballot-boxes:' which the inspector brought as an Athenian commissioned to introduce democracy.

1035. ἐάν δ'] The statute-monger comes in reading; the quotations from his statutes are not metrical, any more than the formula of prayer above at v. 865. The introduction of one who offers statutes for sale is a satire on the venality of public men and legislators at Athens.

1040. χρῆσθαι κ.τ.λ.] Nephelococcygia, as colonized from Athens, should follow the Athenian weights, measures, etc. Olophyxus was a city in Thrace near Athos: perhaps only selected because it could be rhymed by *δοτοῦξιοι*, and with a possible allusion (as Dindorf thinks) to *δλοφύρομαι*, *δλόφω*.

1042. ὠτοῦξιοι] οἱ δοτοῦξιοι, from the cry *δοτοῖ* and the verb *δοτοῦξω*. He means that the statute-monger will soon have something to cry for.

1044. τί πᾶσχεις;] 'What are you doing?' P. begins to beat him.

1045. πικροῦς] As below at v. 1468, *πικρὰν τάχ' ὄψει στρεψοδικοπαπουργίαν*: cf. *Eur. Med.* 399, *πικροῦς δ' ἐγὼ σφί καὶ λυγροῦς θήσω γάμους*, *πικρὸν δὲ κῆδος*. His laws are to cost him dear.

1046. καλοῦμαι] The inspector summons P. into court, naming a month for the trial.

1047. ἄλ. οὗτος] Implying surprise: cf. *Eg.* 89, *Ran.* 840: in the former passage just as here, with *οὗτος*, 'my friend.'

1050. στήλην] On which laws were inscribed. In *Ach.* 727, Dicaeopolis goes to fetch the pillar on which the terms of his treaty are written. While P. is dealing with one of these plagues, the other comes back; v. 1052 must be the inspector's because of *τῷ κᾶδω*, cf. v. 1032: but perhaps v. 1054 should be the statute-monger's, from the mention of *στήλην*. It is commonly, however, given to the inspector.

1052. γράφω] Dindorf says *γράφειν* is 'mulctam dicere,' *γράφεσθαι* 'accusare': a doubtful distinction. *γράφεσθαι* means 'to indict'; and ordinarily *γράφειν* does not mean this. But *φεύξει γραφὰς ἑκατονταλάντους τέτταρας* (*Eg.* 442) is equivalent to *γράφωμαι σὲ γραφὰς ἑ. τ.* And this in form differs very little from *γράφω σε μυρίας δραχμὰς*. One wants further instances to prove that the active voice is always used

with accusative of the fine that the indicter lays, the middle with accusative of the indictment. L. and S. give no other reference for this use of the active voice.

1055. λαβέτω] The Chorus are called in to help in an attack; so the pair run off. P. goes in to finish the sacrifice; with the priest acc. to Dindorf's older text; Meineke gives all three lines to P.: so that the priest does not reappear after his dismissal at v. 889.

1058—1117.] While the others are gone to the sacrifice, the Chorus deliver a second short parabasis, as in the *Knights* and other plays. It consists of a strophe, epirrhema, antistrophe, and antepirrhema. They describe the good which they do, the happy life they lead; and prescribe certain of their enemies, and promise to reward the judges if the prize is awarded to the play.

1058. παντόπτα] Cf. Soph. *Oed. Col.* 1084, *Zeῦ θεὸν πάνταρχε παντόπτα*. The birds are now to get the honours and titles of Zeus.

1060. εὐκταίαι] As an epithet of εὐχή perhaps only used here. We have, however, *εὐκταίαν λίβα*, *εὐκταίαι ἐπῳδαί*, and *τὰ εὐκταία* = *εὐχαί* in Aesch. and Soph. It seems to mean 'solemn, earnest prayers' here.

1062. εὐθαλείς] The *a* is long. Euripides uses the word in *Troad.* 217, *εὐθαλεῖ τ' εὐκαρπεία*, in the same metre. It must be referred to *θηλή*, being a Doric form. There are also used *εὐθαλής*, *ἀμφιθαλής*.

1064. οἱ κ.τ.λ.] Meineke, with Brunck, would read $\alpha = \eta$, and *ἐφεζόμενα* (nom. fem.), also *αὐξανόμενον* for *αὐξανόμενα*, which is of course neut. pl. if retained. Dindorf pronounces the text sound, explaining it as equivalent to *κτείνω γένναν θηρῶν οἱ πάντ' ἐν γαίᾳ* (sc. *ἀποβύσκονται*) *ἃ τε δένδρεσιν ἐφεζόμενα καρπὸν ἀποβόσκειται*. There seems a distinction between the *ἐκ κάλυκος αὐξ*, 'flowers, corn, etc.', and the produce of trees. Cf. Soph. *Oed. Rex.* 25, *φθίνουσα μὲν κάλυξιν ἐγκάρποις χθόνος*. In v. 1065, *αὐξανόμενον γέννισι παμφάγοις*, which Meineke reads, agrees most closely in metre with v. 1095. *καρπὸν* must then be understood with *αὐξ*. Dindorf approves of *παμφάγοις*, which Dobree suggested on the ground that the poet is intentionally playing on *πᾶς* and its compounds throughout the passage.

1066. ἐφεζόμενα] If this be read *ἐφεζομένᾳ* it is wrong in metre, as *ἐζόμενα* (---) is to correspond to *-ημβρινοῖς* in v. 1096. The change from masc. plural to neut. pl. being awkward led to the alterations suggested by Brunck, etc. Hermann proposes *ἐφήμενον* agreeing with *καρπὸν*, which is unnatural.

1069. δάκετα] e.g. the scorpion, says the scholiast. Other pests, such as small insects, are quite as much meant. The birds confidently declare their good services to the farmer; of which it is hard nowadays to convince him.

1070. πτέρυγος] Meineke proposes *φάρυγος*, 'by my throat,' devoured by me: the text means 'by my swooping down on them.'

1072. Διαγόραν] Diagoras of Melos who had lived at Athens was persecuted and expelled for supposed atheism, and for ridiculing the

Eleusinian mysteries. To his atheism there is reference in *Nub.* 830, *Σωκράτης ὁ Μήλιος*. A price had been set on his head, but the Athenians did not catch him. He was very likely dead before the time of this play, as he is coupled with the 'dead tyrants.'

1073. *τυράννων*] The Athenians were extremely—even ridiculously—apprehensive of tyrants. Cf. *Vesp.* 488, *ὡς ἀπανθ' ὑμῖν τυραννὶς ἐστὶ καὶ ξυνωμύται*.

1076. *χῆμεις ἐνθάδε*] As the Athenians proscribe their enemies Diagoras and the old tyrants, so we here will set a price on the head of ours.

1077. *Φιλοκράτη*] A bird-seller, mentioned above at v. 14. He is called *Στρούθιος* as if from his country, 'Struthian' to correspond to 'Melian;' but the word is of course from *στρούθος*, 'a sparrow.'

1078. *ζῶντά γ' ἀγάγη*] The MSS. have *ζῶνσ' ἀγάγη*. Meineke reads *ζῶν τις ἀγ.* where *ζῶν* is accus. of the adj. *ζῶς*, a rare form for *ζῶος*.

1079. *ὅτι κ.τ.λ.*] Philocrates strings together and sells small birds of the finch kind; and adds insult to injury by selling them at seven for the obol.

1080. *φυσῶν*] 'Blowing them up' to make them look plump, apparently.

1081. *ἐγγεῖ τὰ πτ.*] The explanation given by the last scholiast seems best: *ἐίροντες γὰρ διὰ τῶν μινῶν καὶ κρεμῶντες ἐπῶλουν*, 'he will dress their noses, putting feathers in their bills,' Rudd. The use of *ἐγγεῖ* is curious. Probably both this and *φυσῶν* were regular poulterers' words. Meineke conjectures with no probability *ἐντιθεῖ πτερὰ*.

1083. *παλεύειν*] 'to act as decoy-birds.' Aristotle (*H. A.* ix. 7. 8) speaks of turtle-doves and pigeons being kept as *παλευτρίαι*, blinded (*τετυφλωμένα*). The scholiast on this passage tells us the same; and that the birds were put in a net as call-birds to allure their kind. He adds *τοῦτο γλωσσηματικῶς παλεύειν ἔλεγον*, where *γλ.* seems to mean 'in the technical language of bird-catchers.' A bird thus employed was called in Latin *illex*.

1090. *χλ. οὐκ ἀμπ.*] Happy birds, who don't need warm wraps in winter, nor suffer from heat in summer! The vulg. *ἀμπισχοῦνται* seems a very doubtful form. *ἀμπισχοῦνται* is the reading of some MSS. of Aldus, and is taken by Meineke. In *Vesp.* 1150, 1152 there is *ἀμπισχόμενος* and *ἀμπίσχετε*; but *ὑπισχοῦμαι*, *ικνούμαι*, etc., support the nasalized form here. It is certainly rash of Brunck to pronounce it a 'vox nihili.' For either *ἀμπίσχονται* or *ἀμπισχοῦνται* are acc. to analogy; but *ἀμπισχοῦνται* not so.

1091. *θερμὴ κ.τ.λ.*] Sophocles has something like this in *Trach.* 145, *καὶ νῦν οὐ θάλλπος θεοῦ, οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ*. From the scholiast we may infer some read *πνίγους* for *πνίγους* here. But the gen. sing. *πνίγους* better balances *χειμῶνος* of v. 1089. Whether it is to be taken absolutely 'caloris tempore, aestate,' as Dindorf says, or is gen. dependent on *ἀντὶς*, is an open question. The arrangement of

the words favours the latter construction. *Θάλλει* means here 'burns, warms overmuch.'

1094. *φύλλων κ.*] Meineke objects '*φύλλων κόλποι*, nescio qui sint.' The expression seems quite natural. Cf. Milton's 'towers and battlements it sees bosom'd high in tufted trees.'

1095. *ἀχέτας*] Cf. *Pac.* 1159, *ἦν κ' ἂν ἀχέτας ἄδῃ τὸν ἥδὺν νόμον.*

1096. *ἡλιομανής*] A certain correction from the MS. *ὕψ' ἡλίῳ μανείς.* Suidas has *ἡλιομανής· ὁ τέττιξ ἐπιμαίνεται γὰρ ἡλίῳ.* The line is to correspond with v. 1066. The cicada is mad with delight at the sun. Dindorf gives several similar compounds from *μαίνεσθαι*. Cf. below, v. 1281, 1284.

1100. *παρθένια λ. μ.*] 'tender white myrtle-berries.' In *λευκότροφα* the first is the important half of the compound; the berries are white, and they grow (*τρέφεται*). In the same way *λευκόπτερος νιφὰς* (Aesch. *Prom. Vinct.* 993) is 'white feathery snow;' and in Soph. *Oed. Col.* 718, *ἐκατόμυδες Νηρηίδες*, 'the hundred Nereids.'

κηπεύματα] 'garden fruits, seeds, or flowers:' probably the former. Hermann (Opusc. I. p. 58) quotes from Diodorus Sic. II. 37, *πλήθος ποταμῶν διαρρεῖ καὶ ποιεῖ κατάρρυντον πολλοῖς κηπεύμασι καὶ καρποῖς παντοδαποῖς τὴν χώραν.*

1104. *Ἀλεξάνδρου*] The judges shall get far more than Paris did for his judgment between the goddesses.

1106. *γλαυκὲς Α.*] The owl was stamped on the four-drachm piece; these owls the birds would be able to supply. Laurium was the mountain where the Athenian silver mines were. These 'owls' would now breed their broods in the judges' purses and hatch small change.

1109. *εἶτα*] Reward the second: your houses will be like grand temples, we shall add the crowning eagle (or pediment). The play is on the double meaning of *δερός*: what the *δερός* was, and why so called, is not quite clear. The Latins had the term also: 'sustinentes fastigium aquilae,' Tac.

1111. *ἀρχίδιον*] 'A snug little post:' in which if you want to do a little embezzling, you shall have a nice little hawk to help you in laying sharp claws upon your prey. Notice the diminutives. The rapacious hawk was to be a helper in plunder. In *Eq.* 1052 Cleon appeals to Demus, *ἀλλ' ἱέρακα φίλει μεμνημένος ἐν φρεσίν, ὅς σοι ἤγαγε συνδήσας Λακεδαιμονίων κορακίονας.*

1113. *πρηγοῶνας*] 'Crops,' so that they might cram the more. From *πρὸς* and *ἀγείρειν*: called also *πρόλαβος*, both terms being (acc. to schol.) *ἀπὸ τοῦ συναθροίζειν ἐκεῖ τὴν τροφήν.*

1114. *ἦν δὲ μή*] If you judges do not give us the prize, you had better look out and protect yourselves. *μηνίσκος* was a crescent-shaped covering to protect the head of statues. Some think that the nimbus or glory of Christian saints was hence derived; but something quite distinct from this sheltering crescent seems to have been added to the heads of some statues even by the Greeks, for Lucian speaks of statues having *ἀκτίνας ἐπὶ τῇ κεφαλῇ.*

1118—1188.] P. returns from the sacrifice: a messenger reports to him the building of the city wall, and the work done by the different birds. Then comes another messenger, reporting that one of the gods has dared to enter the city precincts, and is being sought for.

1119. *ὡς ἀπὸ*] *ὡς* redundant, as often before the prepositions *εἰς*, *ἐπὶ*, *πρὸς*. It expresses, that is to say, with these prepositions, a real object just as often as an apparent one, and therefore hardly admits of translation. Meineke, following Dobree, reads *οὐκ* for *ὡς*.

1121. 'Ἀλφειὸν πνέων'] 'panting like a racer:' *τρέχει ὥσπερ Ὀλυμπιακὸς σταδιοδρόμος*, Schol. The Olympic course was by the river Alpheus.

1122. *τοῦ τοῦ*] The repetition of *τοῦ* suits the panting haste of the messenger.

1126. *ᾧστ' ἄν*] The *ἄν* put early in the sentence and repeated; a common use. Cf. *Nub.* 783, 840.

Πρ. ὁ Κομπασεὺς] 'Proxenides of Boaston or Bragborough:' he names him as if from his deme. This Proxenides was a braggart, as was also Theogenes: they appear to have been called *καπνοί*. Cf. *Vesp.* 324, *ἣ με ποίησον καπνὸν ἐξαίφνης ἢ Προξενίδην*. And above at v. 822 we had Theogenes. The cloudy unsubstantial fabric of the new city is neatly hinted at by the choice of this pair to drive their chariots past each other on the wall. There is plainly some allusion to the walls of Babylon, along which a four-horsed chariot could drive (Herod. i. 179). Here two could pass with horses as large as the wooden horse of Troy. For this is certainly meant; not the statue of a horse in the Acropolis as one scholiast says; though, if this were commemorative of the Trojan horse, it might also be included.

1129. *ὕπὸ τ. πλ.*] 'owing to its breadth, from its breadth.'

'*Ἡράκλεις*] 'you don't say so!' A very common exclamation of surprise.

1130. *μῆκος*] 'the height.' So a *low* wall is called *βραχύς* (Thuc. vii. 29). The two dimensions of a wall given are naturally its breadth and *height*, not its breadth and *length*. Herodotus describes the walls of Babylon as 200 royal cubits high. A royal cubit was longer than a common cubit (of which the *ὀργυιὰ* contained four); hence the height of the wall given here will be rather less than double that of the Babylonian wall. This is a natural exaggeration, and suits with the double width, on which *two* chariots can pass. Brunck, supposing *μῆκος* to be the *length*, sees that this will not suit, and proposes a needless alteration of the text. Meineke says '*ὃ ὕψος, quivis expectet.*' But the use of *μακρὸς*, *μῆκος* and compounds (e.g. *οὐρανομήκης*) is quite certain and needs no proof.

1131. *ὦ Π., τοῦ μ.*] P. is astonished at the height, as at the width. It is likely enough that Aristophanes meant to hint some doubt as to the credibility of Herodotus' measures for the walls of Babylon. The scholiast notices the form *τὸ μάκρος*: which is used in modern Greek (L. and S.), but is not according to analogy in classical Greek: cf.

αλοχρός, αλοχος. Meineke says 'corruptum est:' Dindorf 'videtur usu populari magis fuisse tritum.'

1133. *Αιγύπτιος*] No Egyptian workmen, such as worked in gangs under task-masters at the pyramids: the birds did it all by their own free labour.

1137. *γέρανοι*] Cranes were believed to ballast themselves with stones: cf. below, v. 1428; where the scholiast tells us of this curious peculiarity. The same is said of bees, Virg. *Georg.* IV. 195. This idea about cranes carrying stones is neatly appropriated by A., his cranes bring stones, which they disgorge for the foundations. There is considerable ingenuity in our poet's appropriation of their several tasks to the birds.

1138. *ἐτόκιζον*] From *τύκος*, a mason's pick. The beak of the *κρέξ* was *ὄξυ καὶ πριονώδες*. The bird does not seem identical with our corn-crake (though the name is plainly formed from the sound as in *κρέκω*) but a larger bird; perhaps the bittern. Herodotus (II. 76) says the ibis was of the same size. Aristotle (*Part. An.* IV. 12. 34) classes it among the *μακροσκελεῖς*, the long-legged waders.

ρύγχεσιν] This Meineke changes to *ράμψεσιν*, as above at v. 348, etc.

1139. *ἐπλινθοφόρουν*] Changed needlessly by Dindorf to *ἐπλινθο-ποιοῦν*, by Meineke to *ἐπλινθοῦργον*. The storks have an important part in the wall-building, cf. v. 832.

1141. *χαραδριοί*] 'curlews' or 'plovers.'

1142. *ἐπηλοφόρουν*] This repetition of *φορεῖν* in a compound seems to shew that there is no objection to *ἐπλινθοφόρουν* above. First we have those who bring stones, then those who bring bricks, then those who bring water, then those who bring clay.

1143. *λεκάναισι*] A word of rather general use for pan, basin, etc. See above, v. 840.

ἐνεβάλλοντο] 'How did they get the clay put into the pans?' Note the middle voice here, but the active below in v. 1146 of the geese who put the clay in. Similar is the well-known use of *διδάσκειν, διδάσκεισθαι*.

1144. *ἐξ. καὶ σ.*] 'was devised in the very cleverest way:' *καὶ* emphatic, 'even.'

1145. *οἱ χῆνες κ.τ.λ.*] The geese shovelled up the clay into the vessels; they kept trampling and digging down their spray feet in the mud, which thus served for shovels. Herodotus uses *ὑποτόπτειν* in a passage which Aristophanes may be alluding to here (II. 136), *κόντῳ γὰρ ὑποτύποντες ἐς λίμνην, ὃ τι πρόσχαιτο τοῦ πηλοῦ τῷ κόντῳ, τοῦτο συλλέγοντες πλινθους εἴρυσαν*. He also uses it of dipping down with a bucket for water, VI. 119.

1146. *αὐτοῖς*] The olden MS. reading has been restored. Dindorf edits *αὐτὸν, ἰ. ε. τὸν πηλόν*. Meineke *αὐτοῖν*: but this does not suit the sense, 'with their very feet, actually with their feet.' *αὐτοῖς* is really best: for the question asked was 'How did they (the birds generally

or the herons) get the clay put in? Oh! the geese shovelled it in *for them* with their feet.'

1147. τί δῆτα π.] A slight change of the proverb τί δῆτα χεῖρες οὐκ ἂν ἐργασαίτο ;

1148—51. αἱ νῆνται γε—χελιδόνες] This passage cannot be clearly made out as it stands. Both ὑπαγωγέα and πηλὸν seem governed by ἐχούσαι: the word παιδία may be nom. or accus. κατόπιν is doubtful, whether to be taken with ἐπέγοντο, 'came flying behind them,' or with ἔχ. 'bearing on their backs.' Cary understands ὑπαγ. to be 'a kind of cement or mortar' (which meaning the scholiast also suggests), in apposition to πηλόν. 'The ducks brought the bricks; but the cement the swallows flew up with, following behind like serving lads—bearing this clay in their mouths.' It is generally supposed that ὑπαγωγεύς means a trowel. We might then translate 'the swallows flew up with the trowel following them like bricklayers' boys do;' but τὸν πηλόν ἐν τοῖς στόμασιν is unintelligible then. The scholiast, admitting that the passage is obscure, seems to take παιδία as acc.: his words are 'the swallows carry the ὑπαγωγεύς on their backs, and the clay in their mouths. And this they do when they make their nests.' Dobree, followed by Meineke, supposes something lost. Meineke marks a gap between κάτοπιν and ὥσπερ παιδία. And Dobree explains 'hirundines lutum in ore prius subactum τοῖς πλινθοφόροις dabant, quo modo nutrices puerulis ψωμίζουσι:' evidently thinking of the passage in *Eq.* 715—717. The swallows (he supposes) turn over and moisten the clay in their mouths like nurses do the food for infants. It is not clear what could have been the words lost to express this. παιδίοις would seem required.

1148. περιεζωσμένοι] Acc. to the scholiast the plumage of ducks has a white girdle marked. It depends on what kind of duck is meant. Of course περιεζ. means 'girt up for the work:' but the marking of the bird's plumage may have suggested it.

1149. ὑπαγωγέα] πλατὺ ἐστὶ σίδηρον ᾧ ξύουσι τὸν πηλόν. εἰ μὴ ἄρα πηλόν τινα ὑπαγωγέα καλοῦσι τοιοῦτον γάρ τι καὶ Ἑρμῆπος ἐν τοῖς Τριμέτροις ἐμφανίζει. Schol. In favour of this latter meaning for ὑπ. is the use of the singular number: one would expect 'trowels' not 'trowel.'

1151. Brunck rejects this line. But it is not like an interpolation.

1153. τί δαί;] 'what of this next point?' Lat. quid? when a new subject is introduced. It almost = 'further, moreover.'

1154. ὄρνιθες κ.τ.λ.] 'There were bird carpenters, most clever fellows, the woodpeckers.' In his note Meineke commends Hamaker's division: τινες ἀπειργάσαντ' ὄρνιθες; ΑΓ. ἦσαν τέκτονες, κ.τ.λ.

1156. ἀπεπ.] A play on the name. 'The hickles (green woodpeckers) hacked out the gates.' The tapping sound of the woodpecker's bill is loud enough to make v. 1157 very appropriate.

1159. βεβαλάνωται] Cf. *Eccl.* 361, νῦν μὲν γὰρ οὗτος βεβαλάνωκε τὴν θύραν. Gates are barred: guards set: officers go the round with the bell (cf. v. 842): beacons are ready.

1163. ἀπονίψομαι] He had got dusty or dirty at the work above described.

1164. οὗτος κ.τ.λ.] P. shews his astonishment at the speed of the work, and naively remarks (with a sly humour no doubt), that it all seems to him like fiction. He then breaks off (ἀλλ' ὅδε γὰρ, 'but stay—here comes') on seeing a second messenger running towards him.

1169. πυρρῆχην β.] i.e. looking warlike; ἐνόπλιος ὀρχησις ἢ πυρρῆχη. Cf. above, v. 1121, Ἀλφειὸν πνέων, of the first messenger.

1173. ἀέρα] In place of πόλιν: their city being in the air, and the whole air belonging to the birds: whereas the gods held the οὐρανός, but had no business to trespass.

1174. λαθὼν κ.τ.λ.] Bergler compares Eurip. *Hel.* 1173, καὶ νῦν πέπυσμαι φανερόν Ἑλλήνων τινὰ ἐς γῆν ἀφίχθαι καὶ λεληθέναι σκοποῦς, ἥτοι κατόπτῃν ἢ κλοπαῖς θηρώμενον Ἑλένην, θαυεῖται δ', ἣν γε δὴ ληθθῆι μόνον. The word ἡμεροσκοπός is used in Aesch. *Theb.* 66, and in Herodotus.

1176. εἶχε πτ.] Of the gods Hermes and Iris are represented as winged: this turns out to be the latter.

1177. περιπόλους] 'the frontier guard' in Attica the younger citizens took this home service. The German 'Land-wehr' in name nearly correspond. The περίπολοι did not go on foreign service.

1178. ἀλλ' ἐπ.] 'Nay but we did send full thirty thousand falcon mounted archers; and each doth march with talons duly bent, kestrel and kite, hen-harrier, vulture, eagle; and with the rush and windy whirr of wings all aether soundeth, as they seek the god.' There must be in *Ιέρακας ἱππ.* an allusion to *Θράκας ἱππ.*, though I do not see that the commentators notice it. Cf. Thuc. II. 26, where Thracian tribes are spoken of as *ἱπποτοξόται*. Then for bows is substituted *δρυχας*. Of the birds named, *κύμινδης* is doubtful: it is some mountain bird of prey. V. 1182 is a good instance of sound echoing sense, with its repetitions of ρ and σ. In *Nub.* 407 *ροῖβδος* and *ρύμη* are conjoined. In Aesch. *Pr. Vinc.* 125, αἰθήρ δ' ἐλαφραῖς πτερύγων ῥιπαῖς ὑποσυρρίζει is good to express the gentler rustling of the ocean nymphs as they hover. Milton says of a flock of birds 'the air floats as they pass, fann'd by unnumbered plumes.'

1181. τριόρχης] Or τριόρχος: cf. v. 1206.

1184. κἄστ' οὐ κ.τ.λ.] Cf. Soph. *Phil.* 40, ἀνὴρ κατοικεῖ τοῦσδε τοὺς τόπους σαφῶς, κἄστ' οὐχ ἐκός που.

1187. ὑπηρέτης] An attendant upon the δῆλότης: such attendants bore light arms, slings, etc.

1188. παῖε] Some MSS. have πᾶς (among them the Rav. MS. I believe): which Brunck retains, adding τις. It seems quite as good as παῖε. The repetition need not offend, and παῖε is not so applicable before the game is sighted as it is in *Eg.* 247, παῖε παῖε τὸν πανούργον.

1189—1268.] The Chorus urge careful search, and soon Iris is found. P. questions her, asks her whence she comes, whither she

is going : to tell mortals to sacrifice, she says : but birds are now the only deities, he rejoins : then Iris threatens him with the wrath of Zeus, at which he laughs, and threatens both Zeus and her, finally driving her away. The gods are strictly prohibited from entering the birds' domain, and mortals from sending up the smoke of sacrifices that way.

1191. *δέρα κ.τ.λ.*] Erebus was prior to heaven and earth : cf. above, v. 693, 4.

1195. *ταύτη περὼν*] 'passing through this way,' i.e. through the air.

1196. *ἄθρει*] This verse should be an iambic. Reisig filled it up *ἄθρει δὲ πᾶς τις πανταχῇ* : Hermann *σινᾶτε σῖγ'.*

1197. *παιδαροῖου*] An Aeolic form used several times by Aeschylus, whose style is here rather affected. Iris comes in flying aloft by some stage machinery, and seems at first to wish to haste away, but P. stops her.

1199. *ποῖ ποῖ κ.τ.λ.*] The repetitions and the quick questioning of P. are very lively.

1203. *πλοῖον, ἢ κυνῇ*] 'A ship or hat?' Iris came in with wings, which suggested a ship's oars or sails; or, as some prefer, with robes bulging out like sails. Also probably with a broad-brimmed travelling hat, *πέτασος* or *κυνῇ*, so conspicuous that she looks all hat. Süvern thinks the *κυνῇ* means the travelling hat of the Peloponnesian soldier. Cf. Soph. *Oed. Col.* 313, *κρατὶ δ' ἡλιοστερῆς κυνῇ πρόσωπα Θεσσαλὶς νῦν ἀμπέχει.* The answer given in the next line, 'the swift Iris,' is taken to mean that she is a ship : hence the further question whether she is the Paralus or Salaminia : those being the swift-sailing galleys used for important state messages by the Athenians. Cf. above, v. 147, where Euelpides fears the Salaminian bringing a summons.

1205. *τί δέ*] Iris impatiently prepares to be off again : hence P. calls in some kite or buzzard to catch her.

1207. *τί...μακρὰ*] 'What ever means this annoyance? P. It means mischief to you.'

1210. *οὐκ οἶδα*] Iris honestly does not know 'by what gate,' the gates of the cloud-city being invisible. But her answer is taken for pretence of ignorance.

1212. *κολοιδάρχους*] The officers over the jackdaw-watch : cf. v. 1174. Iris ought to have permission from them, or some seal or passport from the storks or other bird-officer. *οὐ λέγεις* ; 'do you say no?' i.e. that you have not gone to the *κολ.* and got a pass?

1214. *σύμβολον*] 'has no officer enforced on you a permit?' Every alien had to get a permit or license to reside at Athens : *ἐπιβάλλειν σ. τι*, 'to make any one take out his license.' *ἐπιβ.* is also more generally 'to inflict : ' and Iris feels insulted at the idea that she should have anything forced upon her. *ἐμοίγ'* is emphatic. 'No one enforced aught on me.'

1217. *κἀπειτα*] Without permission then do you trespass through our domain? Why, what other way is there? I don't know: but this way you mustn't come.

1221. *ἀδικεῖς δέ' καί*] 'But you are in the wrong. And now, &c.' With this punctuation (Hermann's and Meineke's) there seems no difficulty. Dindorf sees one with *ἀδικεῖς δέ' καί νῦν*, and reads *ἀδικεῖ*, 'you are suffering wrong (not getting your full deserts) even now, for you ought to be put to death.' He compares a passage in Plaut. *Aulul.* iv. A. Facisne injuriam mihi an non? B. Facio, quia non pendes, maximam. The connection and sense seem quite plain without this change. 'You are plainly trespassing; and now don't you see you deserve death?'

1222. *δικαιότατα... πασῶν Ἰρίδων*] 'most justly of all Irises:' *i. e.* never could or did an Iris deserve death more than you.

1224. *ἀλλ' ἄθ. εἰμ'*] Brunck supposes the *a* in *ἄθνατος* ought to be short in iambics. He therefore transposes words to secure this, here and in *Ran.* 629. Apparently the *a* is always long. In some of the Aristophanic passages (*Ach.* 47, 51) it might be either: in others (here and *Ran.* 629 and *Ach.* 53) it must be long: in none need it be short.

1227. *ἀκολαστανεῖτε*] *ἄτακτα πράξετε*. Schol. A pretty thing, if you gods are to run riot.

1228. *ἀκροατέον*] Constr. *ἀκρ. (ἐστίν) ὑμῖν τῶν κρειττόνων ἐν μέρει*. You have had your day: we in turn have ours.

1232. *μηλόσφ... ἐσχάrais*] Cf. Eurip. Fr. 622, *μηλοσφαγεῖτε δαιμόνων ἐπ' ἐσχάrais*. In Soph. *Col.* 1495 *βούθυτος* is an epith. of *ἐστία*. The combination of *μηλόσφ.* with *βουθύτοις* may be a confusion intended by the comic poet; but *βούθυτος* would mean 'sacrificial' with little or no emphasis on the particular victim (*βου.*). Compare such expressions as *ἀγέλη κυνέη* in Homer.

1233. *κνισῶν τ' ἄγ.*] Cf. *Eg.* 1317, *ἐφ' ὅτῳ κνισῶμεν ἀγνίς*, and the passage quoted there from Demosthenes.

1234. *ποιοῖσιν* ;] She repeats his exact question. It should, however, acc. to Aristophanic usage, be *ὀποιοῖσιν*: as in *Eg.* 128, *καὶ πῶς*; *Δ. ὅπως*; Meineke reads *οἰοῖσιν*: but it is doubtful whether this is proper Greek for the repetition of a question. The passage in *Plut.* 348, adduced by Meineke, does not support it according to the common punctuation and interpretation.

1237. *αὐτοῖς*] So MS. R., which is surely better than *αὐτοῖς*. The antecedent to *οἱ* is *ὄρνιθες*, *αὐτοῖς* signifies *ἀνθρώποις*, being the common dative of the agent with a verbal.

μὰ Δι' οὐ τ. Δ.] 'But by Jove not to Jove:' a comical swearing by the very god whom he denies to be one.

1239. *δενῶς*] Porson reads *δεῖσας*: unnecessarily: an epithet for *φρένας* put in an unusually emphatic place is not amiss.

πανώλεθρον] Cf. Aesch. *Ag.* 535, πανώλεθρον αὐτὸχθονον πατρῶον ἔθρισεν δῆμον, and v. 525, Τροίαν κατασκάψαντα τοῦ δικηφόρου Διὸς μακέλλῃ. The scholiast also quotes from Sophocles, χρυσῇ μακέλλῃ Ζητὸς ἐξαναστραφῇ. Aristophanes must have been wonderfully familiar with the writings of all the tragedians, as is abundantly shewn by his adaptations and parodies.

1241. λιγνὺς κ.τ.λ.] 'Fire with smoke shall burn to ashes yourself and your house in Licymnian flashes.' There is said to have been a play of Euripides, *Licymnius*, in which some one is struck by lightning. δωμάτων περιπτ. is nearly Euripides' τειχέων περιπτ., *Phoen.* 1357. The word is a favourite of Euripides in several uses.

1243. ἀκουσον κ.τ.λ.] My good friend, don't think to frighten me. I shall return Zeus' fire, and send against him worse enemies than he ever had.

παφλασμαίων] Cf. *Eg.* 919, ἀνὴρ παφλάζει· παῦε.

1244. Λυδὸν ἢ Φ.] A slave who would be frightened. This is parodied from Eur. *Alc.* 675, ὦ παῖ τίς αὐχέεις, πότερα Λυδὸν ἢ Φρύγα κακοῖς ἐλαύνειν ἀργυρώρητον σέθεν;

1247. δόμους 'A.] Amphion has not much to do with it; but this is said to be from the *Niobe* of Aeschylus, as also the preceding words. Cf. *Vesp.* 308, where after πόρον is added Ἑλλάς ἱρόν because it makes up a quotation from Pindar.

1248. αἰετοῖς] Instead of διατοῖς or βέλεσιν.

1250. παρδαλαῖς] The porphyryions are represented as thus clad πρὸς τὴν πτέρωσιν αὐτῶν· κυάνεοι γάρ. Schol. This resemblance is not plain; but we hardly know what bird the porphyryion was. A water-bird, and probably a large tall bird, if he is to correspond to 'minaci Porphyryion statu:' cf. below, v. 1252.

1251. πλεῖν ἑξ.] 'more than six hundred.' So in Lat. *plus* is occasionally used without *quam*; the case following it being the same that precedes.

1252. Πορφυρίων] The giant, mentioned in Hor. *Od.* III. 4. 54, who 'gave Zeus quite enough to do.'

1257. ἀποσ.] Cf. above, v. 1032.

1258. εὐράξ π.] The exact derivation of these words separately is uncertain. εὐράξ is used by Homer for 'sideways.' Here the whole force seems to be 'out of the way! begone!'

1260, 1. σίμοι κ.τ.λ.] 'O dear me! can't you find some younger man to 'burn to ashes?'' No doubt this is said (as Bergler explains) in mockery of the terrors of the thunderbolts of Zeus. Dindorf thinks he is treating Iris as a coquette who is trying to inveigle him. καταθαλοῦν τῷ ἔρωτι. Schol.

1262—66. These should correspond metrically with 1189—95 πῶλεμος...περῶν. Meineke adds ἀν before ἔτι in v. 1265 to perfect this correspondence. It does not seem wanted for the sense: μηδὲ πέμπειν is the proper construction without ἀν.

1265, 6. μηδὲ...καπνὸν] Constr. μηδέ τινα βροτὸν (οἱ βροτῶν) πέμπειν ἱερ. καπνὸν θεοῖσι τῇδε. 'We forbid mortals on the plain of earth from sending their sacrificial smoke to the gods this way (through our realm of air).' Or *ιερόθυτον* might go with *δάπεδον*, but perhaps not so well.

1269. τὸν κήρυκα...εἰ] A mixed construction of τὸν κ. μὴ νοστεῖν and εἰ δὲ κήρυξ μὴ νοστήσει. Cf. note on v. 652.

1271—1469.] The herald returns from earth, and reports that all men are delighted with the cloud-city and mad after bird-life, giving instances of their bird-fancying propensities; that they will shortly be there in crowds, wanting wings. Peisthetaerus sets about preparing feathers for them, with the help of a lazy slave, while the Chorus encourage him and praise the new city. Then three persons come for wings: first a young man who wants to beat his father, who is furnished with wings and sent off as a cock, but recommended to turn his striking and pugnacious propensities to more worthy ends; then Cinesias, a dithyrambic poet, who is ridiculed, but has to wait for his wings; then a sycophant, who after some dialogue, in which his rascality comes out, is finally whipped off.

1272. ὦ τρισμ.] Vulg. ὦ κλεινότες ὦ σοφώτατες, with an awkward repetition of σοφώτατες. The Rav. MS. is authority for this *τρισμακάρως* here instead of in the next line.

γλαφυρώτατε] 'Most polished, elegant, neat,' hence 'subtle, clever.' The Latin comic use of *graphicus* in expressions such as *graphicum furem, servum* seems analogous.

1273. ὦ κατ.] Out of breath with his list of epithets he says 'O give the word, help me, urge me on!' 'Suggere verba quibus te extollam.' Dind.

1275. οἱ π. λεῶ] 'the assembled unanimous peoples of the earth.'

1278. φέρει] 2nd pers. mid. 'you win for yourself.'

1280. πρὶν μὲν κ.τ.λ.] Formerly there was a mania for imitating Spartan manners: their long hair, coarse diet, and staves. For Socrates' personal habits cf. *Νυκτ.* 835, ὃν ὑπὸ φειδωλίας ἀπεκείρατ' οὐδὲς πώποτ' οὐδ' ἡλείψατο οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος. Porson corrected σκυτάλι' ἐφόρουν τοῖς σκυταλιοφόρουν, his note is 'ut uno verbo res significetur postulat orationis concinnitas.' The α in σκύταλον, σκυτάλη is short. L. and S. say that it is long here, reading σκυτάλι' ἐφόρουν νῦν δ' for σκ. ἐφ. νυνὶ δ'.

1283. νῦν δ' ὅπ.] Now they change and are all for bird-life; the first thing they do in the morning is to fly ἐπὶ νομόν: a play on the double sense of νόμος law and νομός feeding; the Athenian φιλόδικον is pointed out, which the play of the *Wasps* especially satirizes. 'As we birds breakfast on the lawn, so they on law.'

1287. ἐπέτρεθ'] The tense is changed from present (ποιοῦσιν) to imperfect, to describe that the people were taking to this mode of life at the time when the herald was there.

1288. κατῆρον] They flocked down to their law books, as we to our meadows. Something like λειμῶνας in sense would be the natural word. And in the next line ἐνέμοντο keeps up the idea of birds feeding.

1291. πολλοῖσιν] Many men had birds' names. The reason or joke of these names or nicknames is now in many cases lost. The lame retail dealer called 'partridge' is (according to the scholiast) mentioned by others. 'To play partridge' is to deceive (see note above on v. 768), and this would suit a cheating dealer. Why Menippus was called 'swallow' may be left open. Opuntius, 'the crow blind of one eye,' is alluded to above, v. 153.

1295. Φιλοκλέει] A Philocles is mentioned at v. 282 in connection with the hoopoe. He was a poet (*Vesp.* 462), and not a good one (*Thesm.* 168, αἰσχροὺς ὡν αἰσχροῦς ποιεῖ), personally not handsome; and (the scholiast suggests) perhaps δξυκέφαλος καὶ ὀρνιθώδης τὴν κεφαλῇ. We may take either his lark-like head or his lark-like warbling (ironical), or both, as the reason of his name.

1296. Λυκοῦργω] An orator, perhaps of Egyptian extraction, perhaps long-legged. Chaerephon was a companion of Socrates, known to have been called νυκτερίς 'the bat,' which is unscientifically classed here as a bird. Syracosius, a chattering orator, therefore 'a jay.'

1297. Μειδίας] A contemptible informer and rascal; like a quail perhaps, as being small and patiently taking the beatings that he got; since he is compared specially to a quail struck on the head by his master. The Athenians used to match quails together, strike their heads with a stick or with the forefinger, and the quail that flinched was considered beaten.

1299. στυφοκόπουν] 'A striker with a stick (of quails),' Meineke reads ὑπ' ὀρνυγοκόπου, considering ὑπὸ στυφοκ. a corruption. This is possible, only two letters being different. And the scholiast explains ὀρνυγοκόπος, but at the same time says that most copies read στυφοκόμουν, where the μ is merely a corruption of late Greek writing.

1300—1303. No song was popular that had not in it something about birds' wings or feathers.

1306. τρ. γαμψωνύχων] A tragic-sounding hardly translatable periphrasis for 'claws.'

1307. ἐποίκοις] 'settlers, colonists:' the prep. ἐπὶ denotes the coming 'to' a new land; the εἰκοις is then μέτοικος (cf. below, v. 1319) as having changed (μετά) his abode.

1309. ἄρρ. κ. κοφ.] 'hampers and baskets,' the former perhaps the larger.

1310. ἐμπίλη] The scholiast remarks that these imperatives from verbs in μι (cf. v. 666, ἐπιδέλκνυ) are more Attic than those in θε.

1315. τύχη κ.τ.λ.] Meineke gives this to the Chorus. The correspondence of vv. 1313—1322 with 1325—1334 is thus made more perfect.

1316. κατέχουσι] 'prevail,' as rightly explained here by Dindorf. So in *Pac.* 945, κατέχει πολέμου αἶρα; and in such phrases as κληδὼν φήμη κατήχει. Paley confirms the interpretation in the passage of the *Peace* above quoted, where some commentators go wrong.

1318. τί γάρ] 'What advantage does not our city offer to a μέτοικος?' The terms of praise that follow recall in some points Euripides' eulogium on Athens, *Med.* 822—845.

1323. βλακικῶς] Addressed to Manes, the slave who is bringing the baskets. The line is a dimeter iambic.

1325. φερέτω κ.τ.λ.] The Chorus join with P. in hurrying the slave, and tell P. to quicken his movements by beating.

1332. μουσίχ' κ.τ.λ.] The feathers of song-birds (the swan and the nightingale are suggested by the scholiast), of birds of omen (crows, eagles, etc.), and of sea-birds.

1333. ὅπως] ὅρα ὅπως, 'see that you suit your wings to your man.'

1335. οὐ τοι] P. is impatiently hurrying off to beat the servant, when the first new colonist comes, a young reprobate who wants to get rid of his father, being much of the spirit of Pheidippides in the *Clouds*, after his Socratic teaching.

1337. γενοίμαν κ.τ.λ.] Said to be from a chorus in the *Oenomaus* of Sophocles. Such wishes are common in the lyric strains of tragedy: *c. g.* Eurip. *Hipp.* 732.

1338. ὥς ἂν ποταθελῇ] The optative with ἂν after ὥς, ὅπως is not according to Attic usage. But ὅπως ἂν ἀπολισθάνοι stands in Thuc. VII. 65. ἀμποταθελῇ = ἀναποταθελῇ has been ingeniously proposed here by Shilleto.

ἀτρ.] Sc. ἀλός, which in Homer constantly occurs with this epithet. Meineke puts a lacuna after ὑπὲρ, thinking αἰθέρος or ἀέρος has been lost.

1340. ψευδαγγελῆς εἰν] Bentley's ψευδαγγελήσῃ is very neat, whether right or not.

1342. αἰβοῖ] οὐ μόνον ἐπὶ σχετλιασμοῦ ἀλλὰ καὶ ἐπὶ ἡδονῆς, ὥς καὶ νῦν. Schol. Perhaps it is a sort of exclamation of relief at getting away from the cares of earth to bird-land. Cf. above, v. 610. In *Pac.* 1066 it seems a sort of laughing chuckle. For its common use cf. *Ach.* 189, *Eg.* 891, etc.

1343. ἐρῶ... νόμων] Thought by the scholiast to be an interpolation.

νόμων] The young man means νόμων, 'laws.' In P.'s remark both senses (of νόμοι and νομοί) may be suggested. See above, on v. 1287.

1347. μάλιστα] especially your law or custom which makes it honourable for a young bird to fight with its father. 'Why truly, yes! we esteem it a point of valour in a chicken if he clapper-claws the old cock.' Frere.

1352. πάντ' ἔχει] He wants to throttle off his old father and have all the property. But stop, says P., though we like to see sons prove their mettle by rough play even at their fathers' cost, we have other laws compelling the young to support the old.

1354. κύρβευ] 'pillars.' The κύρβις was a triangular pyramid, turning on a pivot, with the laws written on its sides. Another term for similar statute-pillars was δξων; but acc. to some the κύρβις was triangular, the δξων square. Storks were said to be remarkable for filial affection. Aristotle mentions this of them and of bee-eaters: *περὶ μὲν οὖν τῶν πελαργῶν ὅτι ἀντεκτρέφονται θρυλεῖται παρὰ πολλοῖς· φασὶ δέ τινας καὶ τοὺς μέροπας αὐτὸ τοῦτο ποιεῖν, καὶ ἀντεκτρέφεσθαι ὑπὸ τῶν ἐκγόνων, οὐ μόνον γηράσκοντας ἀλλὰ καὶ εὐθὺς ὅταν οἴοι τ' ὥσι· τὸν δὲ πατέρα καὶ τὴν μητέρα μένειν ἐνδον.* H. A. IX. 13. 1.

1358. ἀπέλανσα κ.τ.λ.] 'A pretty thing then I have made of it by coming here.' The *ἀν*, retained by Dindorf, is not very suitable to the sense: 'A pretty thing I should have made of it.' *τὰρα* might easily become *τὰρ* *ἀν* before *νῆ* by a copyist's error.

1359. καὶ] 'even.' So far from getting rid of my father I must keep him as well as myself.

1360. οὐδὲν γ'] Dindorf supplies *βοσκητέων*, 'you need not support him.' Perhaps *ἀπέλανσας* is rather to be supplied. Thé young man means by *ἀπέλανσα*, 'I have made a pretty mess of it.' P. answers: 'No you have not: for as you came in friendly simplicity, we'll feather you as an orphan bird; you shall fend for yourself, without your father, live and let live.'

1361. ὀρφανόν] Frere observes that the sons of citizens slain were publicly presented with a suit of armour. The young fellow had come to be made a cock, because young cocks maltreat their fathers (cf. *Nub.* 1426); and he is now furnished with a cock's wings, crest and spur, but told to leave his father alone and turn his fighting propensities to better account. The wings, spur and crest seem to represent shield, sword and helmet.

1369. τὰπὶ Θράκης] Where important military operations were going on. Those mentioned by Thuc. VII. 9 were at this time.

1373. ἀναπέτομαι] Cinesias, a dithyrambic poet, comes in; who is often ridiculed by Aristophanes. He was a Theban, of light slender person (cf. *Ran.* 1437). The clouds are naturally the happy hunting grounds of dithyrambists (cf. *Nub.* 333, *Pac.* 829); therefore Cinesias wants wings to pursue his art the better.

1374. πέτομαι κ.τ.λ.] Connect this line with v. 1376, 'I fly now to one, now to another, path of song, with fearless mind and body following some new course.' Supply *ὁδὸν* to *πύαν*. Meineke with Hermann reads *φρονὸς θυμῷ γενεάν*. It is not intended to be much other than nonsense any way.

1375. τοῦτ' κ.τ.λ.] This creature wants a whole cargo of wings, because of his *ἀναπέτομαι*, *πτερύγεσσι*, *πέτομαι*.

1378. *φιλύρινον*] 'light as linden wood,' or 'pale.' Another explanation (from Athenaeus) is that Cinesias wore a kind of stays of linden wood.

1379. *τί δεῦρο*] 'Why come you circling hither with limping foot?' Perhaps Cinesias was really lame.

1385. *ἀεροδομήτους...ἀν.*] 'air-tossed and snow-beaten preludes.' So in *Pac.* 829 the dithyrambists' souls, *ξυνελέγοντ' ἀναβολὰς ποτώμεναι τὰς εὐδαιεριαθερινήχτους τινας.*

1387. *κρέματα...ἡ τέχνη*] Cf. *Nub.* 331, *πλείστους αὐταὶ (νεφέλαι) βόσκουσι σοφιστὰς κυκλίων τε χορῶν ἁσματοκάρπτας ἄνδρας μετεωροφένakas.* Note the force of *μὲν οὖν*, 'Nay our whole art hangs upon the clouds.' These particles convey more than a simple assent.

1388. *τῶν δ.*] All the most brilliant dithyrambic inspirations are misty, murky, dark-gleaming, high-flown things from the clouds. A specimen is to be forced on P., which he in vain declines.

1393. *εἰδωλα*] Apparently in apposition to *ἀέρα* and governed by *δίδμι*.

1395. *ὥπ*] 'easy there!' Cf. *Ran.* 180, *ὥπ παραβαλοῦ.* It is a rowing term, *κέλυσμα καταπαῦον τὴν κωπηλασίαν.*

1396. *ἀλάδρομον*] Equally nonsense, however derived; as the scholiast saw. Meineke reads *ἀλάδε δρόμον*, 'bounding on my course seawards.'

1397. *καταπαύσω*] P. here gets behind him with a pair of wings to give him a flap, which comes just as he has got to the end of v. 1400.

1401. *χαριεντά γ'*] 'A pretty and neat joke indeed!' this he says surprised and half-offended. P. rejoins, 'Why you like to be wing-wafted, don't you?' referring to his words at v. 1390. Then Cinesias standing on his dignity says, 'What! these jokes played on me, the dithyrambic poet whom all the tribes fight for the honour of possessing?'

1405. *βούλει κ.τ.λ.*] 'Would you like them to stay with us and instruct a bird chorus, one of the Cecropian tribe, for Leotrophides?' Leotrophides is said by the scholiast to have been thin and slender like Cinesias, and to have been of the Cecropian tribe. Some think we should read *κερκωπίδα φυλὴν*, 'a long-tailed chorus,' with a punning allusion to the Cecropian tribe. Kock proposes *Κρεκοπίδα* from the bird *κρέξ* with a pun on *Κεκοροπίδα*. *κέρκος* is, he says, not Attic for a bird's tail, though Aristotle uses it. Some pun in the word there is no doubt: but what it is we cannot be sure. It is not very clear what Leotrophides has to do with it; perhaps he was a dithyrambic poet. The general sense seems: If you must teach a chorus, we can find you here a chorus of birds whose notes will suit your flighty style.

1407. *δῆλος εἶ*] Sc. *καταγελῶν*. Cinesias, however, refuses to go till he gets his wings, but the entry of the informer claims P.'s attention.

1410. *δρῖνθες τίνες*] The scholiast quotes from Alcaeus: *δρῖνθες τίνες οἶδε; ὥκαιν' γὰρ ἀπὸ περάτων ἦλθον, πανέλοπες ποικιλόδεροι τανυσίπεροι*. Lindorf and Meineke, for no apparent reason, edit *δρῖνθές*

twes. The interrogative seems better. The first thing that strikes the informer is that the birds 'have nothing' that he can get out of them by his trade.

1413. *τοῦτ' ἡ κ.*] 'This troublesome task' of serving out wings is no slight one. *ἐξεγρήγορεν*, 'rises up, presents itself.'

1415. *μᾶλ' ἀδθ'ις*] 'Again I say;' calling the swallow's attention again.

1416. *ἐς θολμάτιον*] He must be calling for the swallow because he wants the warmth of spring, if we may judge from his thin, threadbare cloak; and indeed he needs a spring of many swallow warmth, not only that which one swallow makes (*μία χελιδὼν ἔαρ οὐ ποιεῖ*). Also his coat was in strips and many-coloured patches.

1418. *τίς*] He now comes within hail of P., and pompously makes his demand.

1421. *εὐθὺ Πελλήνης*] 'Straight off for Pellene,' famous for flannel stuffs, which were given as prizes in the games there. Pindar mentions this in *Ol.* IX. 146, *ψυχρὰν ὀπὲρ' εὐδιανὸν φάρμακον αἰρᾶν Πελλῆνα φέρε*.

1422. *κλητὴρ ν.*] 'A summoner for the islands;' one who summons islanders to trial, on false, trivial charges (*συκοφάντης, πραγματοδότης*). P. pretends at first to admire his trade, and draws him on to explain his whole system of rascality, venturing to suggest that there might be honest callings.

1426. *ὑπὸ πτ.*] 'How will you summon more cleverly for having wings? Well, I shall not; but I shall get to my destination and back more safely and expeditiously.' *μὰ Δι' ἀλλὰ* is perhaps a more direct answer to *ὑπὸ πτερόγων τι* as it is in Bekker's text. But *τί προσκ.* is almost equivalent to *οὐδὲν προσκ.*

1429. *ἀνθ' ἔρματος*] It was believed that cranes ballasted themselves with stones. So Virgil, *Georg.* IV. 195, says of bees '*saepe lapillos, ut cymbae instabiles fluctu jactante saburram, tollunt; his sese per inania nubila librant.*' Cf. above, v. 1137.

1431. *νεανίας ὦν*] 'a fine able young fellow like you:' so below, *ἄνδρα τοσουτονί*, 'a man of your inches.'

1432. *τί πάθω;*] 'what am I to do?' *σκάπτειν* represents hard bodily work. The steward's excuse (*S. Luke xvi.*) *σκάπτειν οὐκ ἰσχύω* will occur to all.

1436. *ὦ δαίμονι*] The informer gets impatient, but P. goes on to puzzle him with assurances that he is in a certain way winging, feathering, or inciting him for a better employment. This sense of *πτεροῦσθαι* was evidently common at Athens. Cf. note on *Ach.* 988.

1438. *λόγους ἀναπτ.*] The Homeric *ἔπεα πτερόεντα* is recalled by this association of words and wings, though the sense seems quite different, the older poet's idea being that the thought embodied in a word took wings and flew away when once past the 'door of the lips' (*ἔρκος ὀδόντων*); whereas this new fashionable use of *πτεροῦσθαι, πεποτῆσθαι* was that words had a raising, buoying force.

[1441. *μειρακίαις*] Meineke alters this to *φυλέταις*, because old men the barbers' shops would be more likely to be talking to old cronies than to young men. The same objection had occurred to Dindorf, but he ends by supposing that some young men might chance to be there. The change seems an improvement; and *μειρακίαις* with *μειράκιον* in the next line is awkward; but it is not easy to see how the better reading could have been corrupted into the worse.

[1442. *Διτρέφης*] A wealthy man, raised to be phylarch and hipparch: cf. above, v. 799. The horsey mania was prevalent at Athens, as is shewn in the play of the *Clouds* in the case of Phidippides.

[1444. *ὁ δέ τις*] Another father says that his son is all on the wing and flutter for tragedy.

[1446—50. *λόγοισι...νόμῳ*] The informer hardly understands P.'s explanation of this metaphorical *πτέρωσις*; but when he comes to the plain question of changing his trade, he says downright *οὐ βούλομαι*.

[1451. *τὸ γένος οὐ κ.*] A curious instance of pride in an unworthy calling is given by Hunter in his *Annals of Rural Bengal*, p. 72, where a Thug defends his murdering trade: 'I am a Thug of the royal records; I and my fathers have been Thugs for twenty generations; I have always followed the trade of my ancestors.'

[1455. *καλεσάμενος κ.τ.λ.*] Having served the summons on them to come to Athens and be tried, and then having laid charges against them at Athens (*ἐγκεκληκὼς ἐνθαδὶ*) the informer would fly back again there (to the island) and seize the property of the victim as confiscate, he being condemned before he had had time to come to Athens for trial.

[1456. *κἄτ' αὖ*] Dobree followed by Meineke reads *κατ' αὖ π.*, i.e. *καταπέτωμαι αὖ*. Dindorf says 'alterum *κἄτα* redundat, ut saepius.' The *καὶ* with *εἶτα* is often redundant or hardly translateable; the *εἶτα* must have its proper force. 'Having summoned the foreigner and then having accused him here at home, I then whisk back to his place.'

[1457. *ὠφλήκη*] Give full force to the tense, 'that he may already have been cast in the suit.'

[1459. *ὁ μὲν κ.τ.λ.*] 'While he is sailing hither, you are flying to his place.'

[1461. *βέμβικος*] 'a whipping-top;' the word at once gives a chance for P. to produce a double whip, such as is said to have been used in Corcyra to keep in order that turbulent people; with which he makes the informer spin off in double-quick time.

[1467. *ἀπολ.*] *ἀποχωρήσεις* Schol., but one of the derivations that follow seems of no value: *ἐς Λιβύην ἀποφθερεῖ*. Nor is any that the lexicons give satisfactory.

[1468. *στρεψοδ.*] 'Pettifoggicorascalities,' Frere. With the driving off of this fellow ends this scene. P. and the attendant remove the feathers, and the Chorus sing an interlude.

[1470—1493.] The strophe is a fanciful description of Cleonymus the coward as a strange tree, that shot forth and bore a certain kind of

fruit in spring, but in rough weather shed its shield-like leaves. The antistrophe a mysterious account of a place (some well-known *ταύρον*, whence it was not safe to return at dusk, for the heroes with whom you had been feasting turned footpads and robbed you.

1473. *δένδρον*] Cleonymus was tall.

1474. *καρδίας ἀπ.*] Cardia was the name of a town in Thr. but this is to mean also that Cleonymus had no heart, was a coward.

1478. *ἡρος*] In fine spring weather, *i.e.* time of peace: opposed to *χειμῶνος* wintry time of war.

1479. *συκοφαντεῖ*] By its derivation this almost means 'bears figs.' Cleonymus acted as an informer; and flourished as such in favourable times. Aristophanes is constantly punning on *σύκον*, *συκοφαντεῖν*.

1481. *δοτιδας*] 'its broad leaves;' but with reference to Cleonymus throwing away his shield.

1482. *πρὸς αὐτῷ τ. σ.*] 'Close upon the realms of darkness in a dreary wilderness lacking candle-light,' *λυχνῶν ἐρ.* is a parody on the common phrase *Σκυθῶν ἐρημία*. All this is to define comically the locality, as above was *καρδίας ἀπ.*

1485. *ἥρωσιν*] Such as Orestes, who were harmless till the night came. Cf. *Ach.* 1166 for Orestes.

1492. *πληγῆς*] It was believed that those who met with a hero or demigod after dark might be stricken with palsy or some harm. Here, of course, it means that the robber Orestes would strike them down and strip them.

1494—1551.] The effect of the new bird-city on men having been shewn, that on the gods is now the subject of a scene, in which Prometheus comes to betray their weakness, and tells how they being starved out are going to send an embassy to treat for conditions. He advises Peisthetaerus to stipulate for the Birds having the sovereignty and for Basilea as his own wife.

1494. *οἱμοι*] Prometheus is in great fear, and muffled up, lest Zeus may see him.

1498. *πηνίκ'*] He asks the exact time, perhaps to know how the clouds are, whether Zeus is likely to see him, as he asks below 'what Zeus is doing.'

1500. *βουλυτὸς*] The time described by Milton, 'what time the laboured ox in his loose traces from the furrow came.'

1501. *τί γὰρ κ.τ.λ.*] What kind of weather is it? clear or cloudy?

1503. *οὕτω*] 'Then, if that be so.' He somehow interprets P.'s *οἰμῶτε μεγάλ'* as an answer that it was cloudy; or P. makes some threatening gesture, which moves him to say, 'Oh! well, if you come to that, I will unveil.'

1508. *σκιάδειον*] There is something ludicrous in his hiding himself from the divine eye by a parasol. A parasol was carried behind the *καθηφόρος* in processions.

1514. ἀπόλωλεν...ἀπώλετο] 'Zeus is gone, undone. About what time did he die?' P. seems to take ἀπόλωλεν most literally, and coolly asks the time of Zeus' demise. The phrase πηνίκ' ἄττα only occurs here, and is quoted by Harpocration as used again by Aristophanes. It may not be strictly correct thus to join ἄττα with an adverb, but it does not seem unnatural as a colloquialism. ποῖ' ἄττα 'what sort of things' is good Greek, and the transition to πηνίκ' ἄττα 'at what sort of time, about when' is not so very difficult.

1519. Θεσμοφορίοις] There was a fast on one of the five days of the Thesmophoria. Cf. *Thesm.* 949, 984.

1520. βάρβαροι] As there were barbarian tribes further up inland and northwards, reckoning from Greece, so barbarian gods are imagined ἀνωθεν.

1521. κερκρίζετε] 'gibbering' as Triballus does presently. *eis tēn ἀσάφειαν τῆς φωνῆς αὐτῶν.* Schol.

1523. τὰμπόρι' ἀν.] Demosthenes describes the opposite (*Olynth.* II.) κεκλεισμένων τῶν ἐμπορίων διὰ τὸν πόλεμον.

1524. εἰσάγοιτο] Incorrect sequence of tense after *φασί, παρέξει.* Cf. *Ran.* 24, τοῦτον δ' ὀχῶ ἵνα μὴ ταλαιπωροῖτο. This last is explained generally by saying that a past intention is implied, which accounts for ἵνα with optative. We can hardly apply this in the present passage.

1526. οὐ γὰρ κ.τ.λ.] 'Of course there must be barbarian gods: else how would Execestides the foreigner find a tutelary family god?' Every true Athenian was bound to prove his descent and to have an Ἀπόλλων πατρώος. Execestides, whom we have twice before in this play (v. 11 and 764) seen noted as of foreign extraction, must get his πατρώος from foreign gods.

1529. Τριβαλλοί] A real name of a Thracian tribe. *Thuc.* II. 96.

1530. τούπιτρο.] The imprecation ἐπιτριβέλης comes from their name.

1536. βασίλειαν] Proparoxytone, last *a* short (see next line), 'queen.' *βασίλεια*, 'kingdom.'

1538. ταμεύει] Basilea, a daughter of Zeus according to some, keeps the key of the lightning closet and everything else. For ταμεύει some editions and MS. Rav. κεραμεύει 'manufactures.' This trenches on the work of Vulcan, and I cannot with Dindorf think κεραμεύει 'festivus.' Nor does it suit the other things that follow.

1541. λαιδορία] Probably to represent *ρητορικὴν*, of which it was a large part. First are mentioned generally blessings, wise policy, law, order; then things that touch Athens especially: docks, rhetorical invective, paymaster and fees—over all which Basilea is supreme.

κωλαγρέτην] Cf. *Vesp.* 724. She is ταμίς over the κωλαγρέτης. It would have been more simple to call her a female κωλαγρέτης.

1545. ἀνθ. εἰνους] As was shewn by his giving fire to men. Aeschylus speaks of Prometheus' φιλόπρωπος τρόπος, *Pr. Vinc.* II, 28.

1546. ἀπανθρακίζομεν] He comically mentions one of the smallest

everyday uses of fire. In tragedy it is said more loftily *παντέχρου πυρὸς σέλας θνητοῖσι κλέψας ὥπασεν*. Baking on the charcoal, esp. small fish, was a favourite practice: cf. *Ach.* 670, *Vesp.* 1127 for *ἐπανθρακίδες*.

1547. *μισῶ*] Cf. *Aesch. Pr. Vinc.* 974, *ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεοὺς*. In the next line *θεομυσῆς* includes both act. and pass. meaning; but Prometheus takes it only in the active sense.

1549. *Τίμων*] 'A very Timon,' hating my brother gods as he did his brother men.

1552. *δίφρων*] A chair also was carried behind the *καρηφόρος*.

1553—1564.] A mysterious description by the Chorus of another wonder that they have seen: a lake where Socrates acts as guide of the souls: to which Pisander came to seek his soul or spirit, and after a curious sacrifice only brought up the spirit of the pallid Chaerephon. Wieland thinks that this strophe refers to some remarkable occurrence of which we know nothing. It certainly is rather pointless as a whole.

1553. *Σκιάποσσιν*] The habitat of this Shadow-foot tribe is placed by some in Libya. The lake of the great unwashed naturally has Socrates for *ψυχαγωγός*.

1556. *Πείσανδρος*] Like another Ulysses he came to call up and see a spirit, viz. his own, which as a coward he had lost. Cf. *Pac.* 396, *Lys.* 490.

1559. *κάμηλον*] In place of the sheep that Ulysses sacrificed (*Od.* XI. 35) he slew a camel as 'a sort of lamb.'

1561. *ἀπηλθε*] 'Withdrew,' as Ulysses did, and sat some way off: *Od.* XI. 49, 82.

1562. *ἀνῆλθ'*] Up came by way of ghost the pale Chaerephon; for whose appearance cf. *Nub.* 504, *Vesp.* 1412.

1563. *λαῖμα*] A doubtful word, where there seems no necessity for any pun, as L. and S. suggest, on *λαίμῳς*. Meineke follows Bentley and reads *λαῖγμα*; said to be *πέμματα λερά, ἀπάργματα*. In the *Odyssey* the ghosts come up after the blood; and this seems to be meant here too. Might we not conjecture *τόδ' αἶμα* or *τό γ' αἶμα*?

1564. *Χαιρεφῶν ἡ ν.*] Cf. above, v. 1296.

1565—1693.] The embassy of which Prometheus had spoken now comes: Poseidon, Hercules, and a barbarous Triballian god. Poseidon has much ado to keep his colleagues in order. They find Peisthetaerus engaged in preparing for a feast. Poseidon declares the wish of the gods for peace. Peisthetaerus says that the birds must have the sovereignty; to which terms Hercules consents, bribed by the offer of a supper; so does Triballus; and even Poseidon is made to see what a help the birds might be to the gods. P. then stipulates for the hand of Basilea, which Poseidon is for refusing, but Hercules is won over. Triballus votes with him, and so Poseidon has to give in, and they go to heaven to fetch the bride. The whole scene seems intended to shew how, in a political matter, two blockheads, cunningly worked upon by a clever opponent, may outvote the wiser one and spoil the whole negotiation.

1567. οὗτος] To Triballus, who wears his mantle awkwardly. The scholiast says ὥσπερ οἱ Θράκες.

1569. Λαιστροδίας] There was a man of the name, Thuc. VI. 105; but there is allusion to λαῖδς, because he wore his cloak on the left side: also the word seems to be abusive in other ways.

1570. δημοκρατία] A complaint of what democracy is bringing them to, which, though in Poseidon's mouth, about expresses the poet's feeling about the state of things at Athens. Cf. *Ach.* 598—606, for his disgust at those elected to offices of state.

1572. ξεῖς δ.] Triballus roughly refuses to be put right: so Poseidon gives him up, and turns to Hercules, who would treat their enemies as he did the serpents.

1578. διπλ. μάλλον κ.τ.λ.] 'All's one for that. I'd like to throttle him.' No logic of course is to be sought in Hercules' reasoning.

1579. τυρόκνηστιν κ.τ.λ.] They approach P., who is giving these orders to attendants.

1581. τὸν ἄνδρα κ.τ.λ.] Poseidon opens his message with due form, heedless of the by-play between P. and Hercules. P. says nothing to Poseidon till v. 1596.

1582. ἐπικνῶ] 1st sing. pres. act. Cf. v. 533, ἐπικνῶσιν. It seems, however, to be said hardly to Poseidon, unless as a sort of 'Oh, I'm busy; I can't attend to you.' The scholiasts took it to be imperat. middle, addressed to the servant, explaining it by ἐπίτριβε, or else they read ἐπικνη=ἐπικναε.

1584. ἐπαν. τοῖς δ. ὀρνέοις] A mimicry of Athenian terms, 'rising up against the democracy' being a great crime. For this certain birds 'were adjudged criminals (ἐδοξαν ἀδικεῖν),' and therefore killed, and to be eaten.

1586. ὃ χαῖρ'] Only now seeing, or pretending to see, Hercules. And upon Poseidon's continuing he goes back to his cooking.

1590. καὶ μὴν...πρέπει] Hercules is often brought on as a glutton to raise a laugh. He appreciates the fact that the flesh of birds should be served with plenty of oil, λιπαρ' εἶναι πρέπει; and says this *οἰκείως τῇ γαστρίμαργίᾳ*. Schol.

1593. τέλμασιν] 'pools' or 'tanks.' Plato (*Phaedo*, 109 B) speaks of περὶ τέλμα μύρμηκας ἢ βατράχους.

1594. ἀλκυονίδας ἡμ.] 'halcyon days' when (as Milton says) 'birds of calm sit brooding on the charmed wave.' Cf. Theocr. VII. 57.

1596. οὐτε...νῦν τε] This sequence οὐτε...τε is common, esp. in Thucydides; the negation of the first followed by the affirmation of the second. It is almost unavoidable to translate by 'not.....but.'

1598. ἀλλὰ νῦν] 'even now, now at least if not before.'

1601. κἂν δ.] 'And if we make peace on these terms I invite the ambassadors.' κἂν for καὶ is Seager's correction, removing the full stop after διαλλαττώμεθα. The common text would be 'and let us make

peace;’ rather an abrupt use of the subj. mood in such a clause. Then *ἐπὶ ταῦδε* is to be taken with what follows.

1603. *ἐμοί*] Hercules is won easily by promise of a dinner. Aristophanes takes credit to himself (*Vesp.* 60, *Pac.* 741) for not bringing on a hungry Hercules. When he does so, as here and in the *Frogs*, he is probably laughing at Euripides.

1606. *ἀλθες*] Say you so? do you really take it in that way? *i.e.* do you suppose that the recovery of power by the birds will hurt the gods? Why, it will be the very best thing for them.

1611. *τὸν κ. καὶ τὸν Δία*] Men would, he supposes, couple a bird with a god in their oaths; and the bird will be better able than the god is now to look after the offender.

1615. *ναβαισατρεῦ*] Meant to include *ναί* or *νῆ* by way of assent; but of course it is partly unintelligible gibberish, as below vv. 1628, 1678. Cf. *Ach.* 100. The next line *ὁρᾷς; ἐπαυεῖ* shews that it is to sound like assent: if so, of course *ναί* is *ναί*. Since I wrote this, a friend suggests that in *βαισατρεῦ* lurks some Thracian name of a deity, probably of the Triballian. Thus he would swear by himself, as did Poseidon above.

1620. *μενετοί θ.*] ‘The gods can wait, are long-suffering.’ To *μάποδιδῶ* (*μὴ ἀποδ.*) carry on the *ἔδω*.

μισήτω] ‘In his greed, through greediness.’ Dindorf, however, reading *μισήτωσαν*, explains it as *ἀφθόνως* ‘abundantly,’ the accusative being taken to mean ‘usque ad nauseam.’

1622. *διαριθμῶν*] When such a man is like the king ‘in the counting-house, counting out his money,’ a kite is to come and peck up the money due, or to take the worth of it in his clothes.

1628. *οὐμῶζειν δοκεῖ*] ‘Do you want to come to utter grief?’ threatening him. He ought simply to have asked him *δοκεῖ σοι συνθέσθαι*; as the scholiast says, but strong language and threatening gesture are used as most effective on a barbarian. The reply perhaps was a retorted threat ‘I will beat you’ (*σοῦ...βακτηρίῳ κρούσω*).

1631. *οὗτος*] To Peisthetaerus. The last few lines have been between the three ambassadors.

1632. *οὐ μνήσθην*] ‘which I now remember.’

1634. *Βασιλείαν*] As she kept the lightnings, etc., her being given up seems to have struck Poseidon as quite different from a nominal sovereignty being conceded; so he says, ‘You don’t really want peace, when you make such an unreasonable demand as that.’

1636. *ὀλίγον μοι μέλει*] Cf. *Eg.* 1195, *ὀλίγον μοι μέλει, ἐκείνου γὰρ εἰς ἐμ’ ἔρχονται*. So P. here affects indifference, and turns to his cooking again, by which *πάλιν ἐρεθίζει τὸν Ἡρακλέα*. Schol.

1638. *ἀνθρώπων*] So to Dionysus in *Ran.* 1472, *τί δέδρακας ὦ μαρώτατ’ ἀνθρώπων*; There is a comical forgetfulness of the non-humanity of the gods. So below we have *ἦν ἀποδῶν ὁ Ζεὺς*.

1641. ψῆζ'ρ'] ὦ οἰζυρέ. You are being deceived and ruining yourself, giving away your own heritage.

1647. δεῦρ'] He takes Hercules apart from his uncle Poseidon.

1648. διαβδλλεται] Cf. Plat. *Phaedr.* 255 A, ἐὰν ἄρα καὶ ἐν τῷ πρόσθεν διαβεβλημένος ᾦ, 'if he have been deceived.' Here the middle voice is active in sense, 'your uncle is deceiving you,' you cannot give up what will never come to you in any case, you being illegitimate.

1652. ξ. γυναικός] Of Alcmena, not of Juno the lawful wife.

1653. ἐπικληρον] An ἐπικλ. was a daughter sole heiress to her father, and therefore, of course, without legitimate brothers. As for Vulcan, Dindorf says 'Jupiter ipse repudiaverat.' Any way he is not to count. The argument of P. seems to assume the fact that Athena was ἐπικληρος, perhaps, as the scholiast says, in compliment to her as patroness of Athens.

1655. τί δ', ἦν κ.τ.λ.] But yet Zeus may give me the property on his death-bed, as bastard's portion. No, the law will not allow it, says P.; and then Poseidon, as next of kin, will claim to inherit. The scholiast says there was a limit (five minae) to the amount that could be given to a bastard.

1657. ἐπαίρει] 'Lifts you, buoys you up by this hope,' and incites you to reject peace. Cf. *Nub.* 42, ἥτις με γῆμαι 'πῆρε τὴν σὴν μητέρα.

1658. ἀνθέξεται σου κ.τ.λ.] Dindorf makes σου depend on ἀντὶ in ἀνθέξ., 'he will seize or claim against you.' But numerous passages shew that ἀντέχεσθαι (like ἀντιλαμβάνεσθαι) with genitive means 'to cling to, fasten on to, lay hold of.' The fact is the ἀντὶ gives the notion 'close against, on the face of.' σου is governed by the whole meaning of the verb 'will claim from you.'

1661. πόθω κ.τ.λ.] Solon's law is divided into three lines, not proper iambics. The infinitives εἶναι, μετεῖναι depend on δέδοκται or some such word.

1666. τοῖς ἐγγ.] 'The next of kin take their share of the property,' which would here be the brother of Zeus.

1669. φράτερας] Every Athenian citizen on coming of age was enrolled in a φράτρα or clan.

1671. αἰκίαν βλ.] 'Looking assault and battery,' as βλ. νάπυ, etc.

1672. καταστήσω...παρέξω] To avoid the asyndeton M. reads καταστήσας.

1673. ὁ γάλα] Cf. *Vesp.* 508 for this proverbial delicacy. The birds should certainly be able to give it.

1677. πᾶν τὸ π.] The barbarian has the decisive vote, and what he says now seems to approach nearer to Greek than his former utterances. It seems to be καλὴν κόρην καὶ μεγάλην βασιλείαν ὄρνισι παραδίωμι.

1681. βαβράζει γ'] Nothing could be made out of vulg. βαδίζειν. It has been variously corrected: βαβάζει γ', τιτυβίζει γ', βαύζει γ'. Some word meaning 'chatters, twitters' is wanted. 'He does not say we are

to give it up, except so far as chattering like a swallow means that.' Cf. *Eq.* 185, μὴν ἐκ καλῶν εἰ κάγαθῶν; A. μὰ τοὺς θεοὺς, εἰ μὴ 'κ ποτηρῶν γ'.

1682. οὐκοῦν κ.τ.λ.] 'Well, he says that you are to give it up to the swallows, *i.e.* the birds,' and therefore he may well speak in swallow language. This seems to be the connection and argument.

1683. σὺ] Peisthetaerus.

1688. οὗτοι] The birds who had been put to death for rebellion.

1689. βούλεσθε κ.τ.λ.] Hercules makes a kind offer to stay and be cook, which Poseidon sternly negatives.

1691. τὰ κρέα;] Most MSS. have σὺ τὰ κρέα. Some omit τὰ rather than σὺ. And perhaps the pronoun is rather wanted. 'What! *you* stay here and roost! you greedy glutton!'

1692. διετέθην] 'I should have been in good case, should have enjoyed myself,' spoken rather to the audience than to Poseidon. The passive διατεθῆναι = διακείσθαι. There is, however, a neatness in Meineke's (Hamaker's) διετίθην, 'I should have disposed of it, managed it, well,' by which Hercules means that he would eat the meat.

1694—1705.] While the last scene is preparing, the Chorus indulge in another fanciful description of wonders in an unknown land; ridiculing the professors of rhetoric, who reap their harvest with their tongues.

1694. Φαναῖσι] Phanae was a promontory and port of Chios (*Thuc.* VIII. 24); but there is reference to φάινειν 'to inform,' a pun of which Ar. never tires.

1695. πρὸς τῇ Κλειψύδρᾳ] 'By the ebbing well,' which was in the acropolis at Athens. At the same time κλ. means the water-clock by which speakers were timed.

ἐγγλωττογαστέρων] As χειρογάστωρ is one whose hands feed him, so ἐγγλ. is one whose tongue does so.

1697. οἱ κ.τ.λ.] 'Whose sowing, reaping, vintage, and fig-gathering is all by their tongues.' σὺκ. with reference to συκοφαντία.

1701. Γοργίαι] Gorgias the Leontine was the well-known rhetorician who gives the name to a dialogue of Plato. Philippus was a ῥήτωρ λόλος. In *Vesp.* 421 Philippus is called ὁ Γοργίον; perhaps as a pupil of Gorgias, Gorgias' son in the art of rhetoric.

1705. ἡ γλ. χ. τ.] The tongue was cut and severed from the rest of the victim; cf. *Pac.* 1060. This custom is here described as derived from these glib-tongued gentlemen. From the fact that their tongue is their most profitable member, in Attica special honour is paid to the tongue even in sacrifices.

1706—66.] The play ends with a bridal festival, much as do the *Acharnians* and the *Peace*. A messenger announces the approach of Peisthetaerus in splendour, the Chorus sing a sort of epithalamium, and they all retire in joyful procession.

1706. μέλῳ λ.] sc. πρᾶττοντες ἀγαθὰ, 'ye that prosper beyond

what words can tell.' The messenger speaks after the manner of a tragic ἀγγελος.

1709. προσέρχεται κ.τ.λ.] The order is προσ. χρυσανγεί δόμῳ οἷος οὐδὲ ἀστήρ παμφαῆς ἰδεῖν ἔλαμψε, according to Dindorf. And indeed ἔλαμψε χρ. δόμῳ is hardly sense; but the Latin version in Bekker's edition translates it 'fulsit in auro, splendente domo.' Peisthetaerus comes to his golden-gleaming palace himself a bright star. Meineke reads οὐδὲ...οὐδ' in vv. 1709, 1711: 'not even...nor yet.' With οὐτρε...οὐθ', 'neither...nor,' the construction would have been complete at ἔσλας, or at ἐξέλαμψε, and τοιοῦτον is then superfluous; 'he comes shining as neither star ever shone, nor sun.' And οἷον may be exclamatory, 'how, see how he comes!' The common reading gives οἷον δ' ἔρχεται. The Rav. MS. ἐνδον, which Dindorf in his note prefers. With Meineke's reading it is of course 'nor does the sun shine so as he (does who) comes,' τοιοῦτον οἷον.

1713. οὐ φάτον λ.] 'unutterable in words,' Milton's 'unexpressive.'

1715. δσμῇ...θέαμα] Purposely confused metaphor: cf. Aesch. *Prom. Vinct.* 115, τίς ὁδὸν προσέπτα μ' ἀφεγγής; Arist. may be meaning a parody on this or other tragic passages with his 'fragrance undefined that penetrates the depth of heaven's concave, a beautiful sight.'

1717. αἶραι δ.] Order of constr. αἶραι διαψ. πλ. κ. θ. 'the gentle breezes waft away the wreath of smoke that rises from the incense.'

1720. ἀναγε κ.τ.λ.] A request preparatory to their dance. Athenaeus LXIV. p. 662 says ὅταν δὲ κατὰ μέσσην τὴν ὀρχηστράν γένωνται ἐπιστρέφουσιν εἰς τὸ θέατρον λέγοντες· ἀνάγετε, εὐρυχωρίαν ποιεῖτε τῷ θεῷ. The whole phrase seems merely to be an order to the dancers to arrange themselves properly, 'lead up, stand apart, range up, clear the way.' In *Vesp.* 1326, Philocleon comes in with ἀνεχε πάρεχε, where there is a supposed allusion to Eur. *Troad.* 308, *Cycl.* 302.

1724. φεῦ] In admiration: 'Oh! what beauty of youthful prime!' As far as v. 1730, the anapaests are an introduction to a bridal song, of which Frere says that it is 'a town epithalamium such as we may suppose to have been composed and perpetrated in honour of the nuptials of the more noble and wealthy families in Athens. The vulgar town poet is anxious to exhibit his education by imitating and borrowing passages from the most approved lyrical poets, but at the same time reduces all their imagery and expressions to the natural level of his own dulness; thus maintaining a balance of the ludicrous and sublime.'

1731. Ἡρα κ.τ.λ.] V. 1731—36 answered by 1737—1742. Such a bridal as this was that of Zeus and Hera, favoured by Love.

1732. ἡλιβάτων] ὑψηλῶν, ἀβάτων. Schol.

1737. ἀμφιθαλής] 'supremely blest:' of persons it is 'having both parents alive.' It is applied to the gods in Aesch. *Choeph.* 394.

1740. πάροχος] Riding in the same chariot, as bridesman (παρά-νυμφος).

1743. ἐχάρην κ.τ.λ.] P. thanks them for the song, and calls upon

them to praise the rumblings and thunder of Jove; perhaps some new theatrical thunder got up for the occasion.

1750. *χθόνια β.*] 'deep rumbling, subterraneous thunders,' the *βροντήματα χθόνια* of Aesch. *Prom. Vinct.* 993, as well as those above that come with rain, *δυμβροφόροι*. These all belong to Peisthetaerus now, through his wife Basilea. *ὅδε*, Peisthetaerus.

1752. *διὰ σέ*] 'through you,' *i.e.* the *ἔγχοι πυρφόροι*, lightning, etc. But P. has not won his position and wife by the thunder, but rather gets the thunder as a dowry with his wife. Meineke reads *διὰ δὲ πάντα* 'and holds all the attributes of Zeus and Basilea, associate of Zeus.'

1755. *ἔπειθε*] They go off the stage in bridal procession, led by P. and Basilea, who join arms or wings. *ἐπ. γ.* 'follow the wedding,' *i.e.* 'follow and form the wedding procession.'

1762. *κουφισῶ*] P. will support and lighten his fair partner by his stronger arm.

1764. *τήνελλα*] *μίμησις φωνῆς κρούματος αὐλοῦ*, Schol. An imitation of a stringed instrument's twang, according to L. and S. and Paley in his preface to translation of Pindar. It is joined with *καλλινικός* in *Ach.* 1227, and by Archilochus, who first uses it.

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